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MĀNASOLLĀSASTUTI OF APPAYYA DĪKṢITA

Edited with English Translation
by
Dr. T.V. VASUDEVA

THE SAMSKRITA ACADEMY, MADRAS
CHENNAI

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MĀNASOLLĀSASTUTI
of
APPAYYA DĪKṢITA

WITH THE COMMENTARY OF

ŚIVĀNANDA YATI

Ed. with English Translation by

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THE SAMSKRITA ACADEMY, MADRAS

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PREFACE

The *Mānasollāsastuti* of Appayya Dīkṣita with a commentary in Sanskrit by Śrī Śivānanda Yati, is now presented by the Academy to the discerning public, along with a free rendering in English, both of the text and commentary.

The title *Mānasollāsa* is a popular one, a few other works being the *Vārttika* by Sureśvarācārya on *Dakṣiṇāmūrti Aṣṭaka* and a work on Architecture (also known as *Abhilaṣitārtha Cintāmaṇi*) by Somadeva. But this work, the *Mānasollāsastuti*, though not as popular as other works of the same name, is yet a valuable addition to Advaita literature.

Śrī Appayya Dīkṣita, a polymath and a dialectician, hailed as an incarnation of Lord Śiva (*Parameśvarāvatāra*), is known to have

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composed 104 works, both small and voluminous. The reconciliation of Agamic texts and thoughts with the Vedic mode of worship is what Dīkṣita attempted in many of his works.

He had composed many *stotras*, as praises on different deities of many temples which he visited and also *stotras* as prayers. The *Mānasollāsastuti*, though styled as *stuti*, is ethical in nature as it is in the form of an address to the mind by the *jīva*, stressing the value of *vairāgya* (detachment) and worship of Lord Śiva.

During those turbulent times (16th century CE) of fight among different sects in establishing their superiority over the others, Śrī Dīkṣita is known to have advocated the cause of Śaivism, though he did not entertain any hatred towards Vaiṣṇavism. Vide his statement *nāsti viṣṇuvidveṣaśaṅkā* (there need be no apprehension of hatred whatsoever towards Viṣṇu). He composed hymns in praise of Viṣṇu too. This *stuti* too refers to both Śiva and Viṣṇu.

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In the Advaita system, the Supreme Self is referred to variously as Brahman, Paramātman, Īśvara, Śiva and Viṣṇu. While describing the spiritual journey of the *jīva*, *Kaṭhopaniṣad* refers to the destination as *viṣṇoḥ paramam padam* ; the sixth case in *viṣṇoḥ* is not interpreted in the sense of possession as there is no difference whatsoever. So *viṣṇu* and *pada* are one - He being the goal, He is the traveller too. Viṣṇu is the reference for traveller and Śiva, the goal. *Vide* the *Māṇḍūkya upaniṣad* statement :- *Prapañcopaśamam śāntam śivam advaitam, caturtham manyante sa ātmā sa vijñeyaḥ.*

Using that metaphor and recognising the need for Śiva's worship for a spiritual aspirant, since He is known as Mahāyogi (vide: Patañjali's *Yogasūtra* – *saḥ* (*Īśvaraḥ*) *pūrveṣām api guruḥ*), Dīkṣita clearly says that attaining *mokṣa* is realising the oneness of *jīva* and *brahma*. In other words, it reiterates, the *abheda* between Śiva and Viṣṇu. This idea is developed well

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in the commentary. To mark this sentiment of Appayya Dīkṣita the outer cover of the book carries the beautifully carved image of Lord Śaṅkara-nārāyaṇa depicting one half as Śiva and the other as Viṣṇu.

In spite of Appayya Dīkṣita having been a prolific writer and well respected, some of his works are still not available.

Hailing from the same lineage, Śrī Śeṣācala Dīkṣita (alias Śeṣa Dīkṣita) who took the ascetic name Śivānanda Yati, travelled widely and toiled hard to collect the works of Appayya Dīkṣita and to record the biography of Śrī Appayya Dīkṣita. He made a few attempts at writing Dīkṣita's biography, but only his work titled, *Appayya Dīkṣitendra Vijaya,* has been found available. It was published by Karattozhuvu Gaṇapati Śāstrigal, again of the same lineage. More information about the commentator can be had from Appayya Dīkṣita's life history written by Sri Y. Mahalinga Sastri, in Tamil.

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The manuscript of the text and the commentary copied by Sri P. Narayananswami Iyer was given to us by his son, Sri. N.Balasubramanian, with a request to publish the same with English rendering. Dr.T.V.Vasudeva, Deputy Director of the Kuppuswami Sastri Research Insititute was approached to render it in English. While the text had been translated word by word, the commentary is provided with a free rendering in English instead of literal translation.

The publication of this book is made possible by the financial help rendered by Sri. N. Ramamoorthy, Sri N. Balasubramanian and Sri N. Panchapakesan, sons of Sri P. Narayanaswamy Iyer. The Academy remains grateful to them.

The entire format of the book including checking the manuscript readings, has been carried out by Dr. V. Kameswari (Director), Dr. K.S. Balasubramanian (Deputy Director) along with Dr.T.V.Vasudeva

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(Deputy Director) of the Kuppuswami Sastri Research Institute.

The type-setting was done by Ms. K. Vidyuta, M. Phil. Research scholar, of the Institute. Cover design is done by Sri B. Ganapathy Subramanian of the Madras Sanskrit College.

I thank all of them for their valuable corporation and assistance.

M/s Harish Printers are to be thanked for the nice get-up.

12. 12. 2012 **K. Srinivasan**
Chennai - 04. Secretary

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INTRODUCTION

यः स्रष्टारं सकलजगतां निर्ममे पूर्वमीश–
स्तस्मै वेदानदित सकलान् यश्च साकं पुराणैः।
तं त्वामाद्यं गुरुमहमसावात्मबुद्धिप्रकाशं
संसारार्तः शरणमधुना पार्वतीशं प्रपद्ये ॥

– *Ātmārpaṇastuti*, v. 15

Stuti or *Stotra* is a prayer addressed to a superior anticipating favour in any form, depending on the nature of the seeker and the bestower. The form of prayer as *stutis*, can be traced from the *Ṛgveda* where Agni, Indra, Vāyu, Sūrya and others are glorified by the seers for obtaining the respective results desired by them. Thus originating from the Vedas the *Stotra* literature developed into a separate branch consisting of a variety of *stutis* in praise of innumerable divinities besides the principal ones. Among the *stutis* some are exclusive compositions while others form part of Epics and Purāṇas.

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The noteworthy feature of the *stotras* is the metre used in the composition that embellishes the text. For example, the *bhujaṅgaprayāta* and the *toṭaka* are some of the popular metres that fascinate the aspirants with their structure in recitation. The *stotra* literature developed into a separate genre of literature after Śrī Śaṅkara who had introduced the propitiation of six divinities – Gāṇāpatya (of Gaṇapati), Kaumāra (of Kumāra), Śaiva (of Śiva), Vaiṣṇava (of Viṣṇu), Śākta (of Śakti) and Saura (of Sūrya). Thus following Śrī Śaṅkara, the followers of the different cults had composed stotras on the god of their choice.

A staunch advaitin well-versed in scriptures, Appayya Dīkṣita who flourished in the 16th century composed *stotras* on Śiva as well as Viṣṇu besides authoring philosophical treatises. His compositions – *Ātmārpaṇastuti* for Śambhu, *Durgācandrakalāstuti* for Gaurī and *Varadarājastava* for Viṣṇu – attest his own statement at the end of his work *Ratnatraya – parīkṣā*, that after churning the milky ocean (called) commentary, the three gems known as Śambhu, Gaurī and Hari are obtained and examined:

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आमथ्य भाष्यदुग्धाब्धिमाप्तं रत्नत्रयं ततः।
शंभुगौरी हरिश्चेति तच्च संयक् परीक्षितम् ।।

The *Ātmārpaṇastuti* in praise of Lord Śiva in 50 verses seems to follow Śrī Śaṅkara's *Śivānanda-laharī*. Though Appayya Dīkṣita does not distinguish Śiva from Viṣṇu as is evident from his *Hariharābheda – daśaśloki*, his devotion towards Lord Śiva can be guessed from his *Ātmārpaṇastuti* and *Mānasollāsa-stuti*.

Mānasollāsastuti is a *stotra* on Lord Śiva in 18 verses[1], the first seventeen set in *Śikhariṇī* metre having 17 syllables in each quarter and the remaining *śloka* in *Vasantatilakā* with 14 syllables. As the title suggests, it is in the form of an advice to the mind, to disassociate itself from worldly attachment and activities and to gain the Real pleasure by resorting to the worship of Lord Śiva. Here, the self (*jīva*) advises the mind (*cetas*). The word '*stuti*' in the title implies

1. The first 16 verses of the text, are addressed to the mind; the 17th and 18th *ślokas* are in the form of *jīva* thanking the intellect for conceding to its request of bringing round the mind to worship Lord Śiva. Śivānanda's com. is available upto *śloka* 17. The 18th may be treated as *phalaśruti* or *kṛtajñatāśruti*.

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glorification of the Lord Śiva by the self through the advice to the mind[2].

The mind is said to be the cause for the bondage and release. Hence the self requests the mind to stay away from the worldly activities. In the present edition, the terms self, *ātman*, *jīva* and soul are used interchangeably.

The *stuti* has a commentary by Śivānanda Yati or Śivānanda Bhikṣu, a descendant of Śrī Appayya Dīkṣita's family. A disciple of Cidambarānanda, he has commented also on Appayya Dīkṣita's *Ātmārpaṇastuti*. As already stated there are parallel ideas between *Ātmārpaṇastuti* and *Mānasollāsastuti*; and Śivānanda also has used similar citations in his commentary on both the works. Hence references to a few of the puranic and epic passages cited by Śivānanda in his commentary on *Mānasollāsastuti*, are traced from his own commentary on *Ātmārpaṇastuti*.

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2. A similar work which glorifies Lord Rāma and advises the mind to relinquish worldly activities for one's liberation by contemplating on Lord Rāma, is the *Manāce śloka* of Svāmi Samartha Rāmadās, preceptor of Emperor Śivāji. The text in Marathi with Eng. Tr. was published by the Samskrta Academy, in the year 2007.

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Another noteworthy feature in this *stuti* (*Mānasollāsastuti*) is that Appayya Dīkṣita uses the epithets *smarāri*, *smararipu* for Lord Śiva so as to emphasise the contrast between sensual objects and the non-attachment.

It is quite interesting to know that Appayya Dīkṣita, who had been a staunch Śaiva throughout his life, had upheld the view that there is no difference between the Gods, Śiva or Viṣṇu. The *Mānasollāsastuti* under consideration also reflects the unbiased attitude of Appayya Dīkṣita quite subtly.

The present edition and translation are based on the printed text published by Śrīmad Appayya Dīkṣitendra Granthavali Series - 9 (Hyderabad, 2010) and also the xerox copy of the hand-written text of Sri P. Narayanaswamy Iyer, provided by his son Sri N. Balasubramanian.

Sri N. Balasubramanian, a learned member and well-wisher of the Instiute (KSRI) offered his father's personal copy of the text for publication to Śrīmad Appayya Dīkṣitendra Samiti at Secunderabad. Since

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the Samiti could publish only the Sanskrit text with commentary (Series no. 9), he approached the Samskrita Academy, Chennai to undertake the English translation of the text and commentary.

The text and the commentary presented here are edited after correcting the readings wherever necessary, comparing the edited original texts of the various sources cited within the text. The English translation has been prepared following closely the interpretation provided by the commentator.

I take this opportunity to thank Dr. V. Kameswari (Director, K.S.R.I.) for suggesting the necessary corrections and Dr. K. Srinivasan (H.O.D. of Sanskrit, R.K.M. Vivekananda College), for the overall guidance in editing the Sanskrit and the translation of intricate passages. I am grateful to my collegue Dr. K.S. Balasubramanian (Deputy Director, K.S.R.I.) for his suggestions in the preparation of this edition.

12. 12. 2012 **Dr. T. V. Vasudeva**

Chennai - 04. Deputy Director.

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MĀNASOLLĀSASTUTI OF APPAYYA DĪKṢITA

With the Commentary of Śivānanda Yati

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MĀNASOLLĀSASTUTI OF APPAYYA DĪKṢITA
With the Commentary of Śivānanda Yati

व्याख्यारम्भः - Commentary begins

शिवं चिदम्बरानन्दगुरुं वन्दे यदाश्रयात् ।
सुलब्ध-मानसोल्लासः शिवानन्दयतिः सदा ।।

वन्दे I worship चिदम्बरानन्दगुरुं the preceptor Cidambarānanda (the embodiment of Bliss), शिवं Lord Śiva यत्-आश्रयात् by resorting to which सदा always शिवानन्दयतिः (I) Śivānanda Yati सुलब्धमानसोल्लासः (have) the mind that has easily attained the (spiritual) elevation.

शिवं स्वयंप्रकाशं परमानन्दरूपं चिदम्बरानन्दगुरुं चिदम्बरस्थाने आनन्द एव घनीभूत्वा अभिनयेन स्वात्मस्फुरण-सुख-अभिव्यञ्जकेन मुमुक्षून् उत्तारयतीति तथोक्तम् ।

वन्दे मनोवाक्कायैः नतोऽस्मि अहमिति शेषः। अहं कीदृक्भूत इत्यत आह । **शिवानन्दयतिः** शिवानन्दाय मोक्षसुखाय एव यतते यत्नं करोतीति तथोक्तः। किञ्च - यदाश्रयात् गुरुत्वेन यस्य आश्रयणात् सेवनात् **सुलब्धमानसोल्लासः** अस्मि । सुखेन संलब्धः मानसस्य उल्लासः विषयसुखेभ्यः ऊर्ध्वं लासो नर्तनं येन सः तथोक्तः।

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अन्वयः – यदाश्रयात् सदा सुलब्धमानसोल्लासः शिवानन्दयतिः अभूत् तं चिदम्बरानन्दगुरुं शिवं वन्दे इत्यर्थः। अनेन अर्थात् श्रीमद्दीक्षित-शिवाद्वैत-आचार्यकृत-स्तवेषु चतुरधिकशत-प्रबन्धेषु मानसोल्लासाभिध-शिवस्तुतिप्रधानं निबन्धनं दैवात् लब्धम् इति सूचितम्।

अथवा "चन्द्रमा मनसो जातः" (ऋग्वेदः, १०. ९०. १३) इति, "हृदयन्निरभिद्यत, हृदयान् मनः, मनसश्चन्द्रमाः" (ऐतरेय उप. १. ४) इति च श्रुतेः। वैश्वानरस्य मनसो जातत्वात् मानसश्च चन्द्रः तस्योच्चैः लासः विलासः कलापूर्णतया विभ्राजमानः मया सुखेन लब्धः इति तथोक्तः। ततः कामादि-तस्करेभ्यो न बिभेमि इति भावः।

Com: The self-luminous Lord Śiva of the form of Supreme Bliss, shines forth as the embodiment of Bliss in Cidambara (*cidākāśa* = space within the heart). He uplifts those desirous of getting liberated through the manifestation of the joy of Self-realisation. The commentator offers salutations (to Him) through mind, speech and body.

The term '*aham*' is explained as - I, Śivānanda – the Yati, who is trying for the *Śiva+ānanda* (Bliss of liberation); moreover by resorting to Śiva as *guru* he would acquire easily the tranquility of mind.

In other words the commentator declares - "I worship that Lord Śiva, the preceptor Cidambarānanda, by resorting to whom Śivānanda (I) has obtained easily

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mānasollāsa the tranquility of mind". By this he indicates that among the 104 works authored by Śrī Appayya Dīkṣita (the preceptor of Śivādvaita), the acquisition of his composition on Śiva titled *Mānasollāsa*, is by the will of God.

Or, as stated in scriptures – "the moon was born out of mind" (*Ṛgveda*, X. 90. 13), and "the heart is split; from heart, mind (has come); the moon (came) from mind" (*Aitareya Up*. I. 4), the moon being born out of the mind of the Cosmic Being – *Vaiśvānara*, its exuberant splendour is easily obtained by the writer (Śivānanda). Hence I am not scared of robbers such as lust (*kāma*).

अवतारिका – एतद् आस्ताम् । श्रीमद्–दीक्षित–शिवाद्वैत–आचार्यकृता सा स्तुतिः षोडशपद्य–परिमिता कीदृक् इत्यत आह –

Prelude: Now, as to the question of the nature of the composition comprising of 16 *ślokas* authored by Śrī Appayya Dīkṣita, the Śivādvaitācārya, the answer is (the *śloka* itself) –

Note: All the sixteen *ślokas* are composed in the form of conversation between the *ātman* (self) and the *cetas* (mind). The self is eager to aquire that knowledge by which *mokṣa* can be obtained. But mind succumbing to the

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worldly pleasures, gets the self involved with its activities and prevents the self from getting evolved. Hence the conversation in the form of advice of the self to the *cetas*.

In this translation the terms – *ātman*, *jīva*, self and soul, are used as synonyms.

अयि भ्रातश्चेतः परममुपदेशं शृणु मम
स्मरारेरर्चायां पटुषु करणेषु स्मर फलम् ।
तवैषां प्रेष्याणामुपरतिकृति श्रान्तिमहति
त्वयैकेन श्वासप्रशमसमये किन्नु सुकरम् ।। 1 ।।

अयि भ्रातः चेतः *O brother! mind!* **शृणु** *listen (to)* **मम परमम् उपदेशं** *my sincere advice –* **पटुषु करणेषु** *while the senses are active* **स्मर** *contemplate on* **फलं** *the benefit* **अर्चायां** *in the worship* **स्मरारेः** *of Lord Śiva (the enemy of Cupid)* ; **उपरतिकृतिश्रान्तिमहति** *at the time of complete exhaustion and withdrawal of* **एषां तव प्रेष्याणां** *these, your dear ones (sense organs),* **श्वासप्रशमसमये** *(and) during the last moments* **सुकरं किन्नु** *what good is possible* **एकेन त्वया** *by your being alone?*

अयीति नीचसम्बोधनम् । भ्रातृवत् सुखदुःखादि–सर्वानुभवकालेषु सहैवस्थितं चेतसः भ्रातृत्वं विहितमेव। यत्र यत्र मनो याति तत्र जीवोऽपि ग़च्छति हि। तत्र प्रत्यक्षदृष्टार्थस्य न मानान्तरं गवेषणीयम्। एवं विशेषण–विशिष्टं चेतः।

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चेतयति जीवात्मानं इति **चेतः**। यदा चेतो विलीयते वृत्तिं विहाय अन्तःकरणे तदा जीवः शिव इव भवति । तत्त्व-अप्रतिभानमेव जीवस्य; नान्यथा भानमस्ति। श्रूयते हि – "स्वप्नस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः। बीजनिद्रायुतः प्राज्ञस्सा चतुर्थे न विद्यते[1]" इति।

एवं च चित्तस्य वृत्त्युपरमे शिव एव भवेत्। **मलयाचलखण्डे** – "चित्तमेव प्रपञ्चाख्यं चित्तमेव शिवं स्वयम्[1]" इति वचनात् । चित्तस्य हितोपदेशेन सर्वात्म-सुखावाप्तिं चिन्तयन्नाह । तव ज्येष्ठभ्रातृस्थानस्य मम परममुत्कृष्टम् उपदेशं सप्रेम वचनं श्रृणु । यच्छ्रवणेन मदधीनो भूत्वा सुखं कलयसि । पटुषु करणेषु सत्सु स्मरारेरर्चायां फलं मोक्षसुखं स्मर पर्यालोचय।

"करणं साधकतमम्" इति **अमरकोशः** (३.३.५४)। सर्वकार्यनिर्वाहकेषु करणेषु इन्द्रियेषु वागादिषु चक्षुरादिषु च पाटवेषु सत्सु। स्मरारेः यूनोयुवतीश्च मिथः स्मारयतीति स्मरः। तस्यारिः शत्रुः हरः, तस्यार्चायां तदर्चनविषये यत् फलं अर्चायाः फलमिति वा।

एवं करणोपरमे तु स्मृत्वापि अर्चयित्वापि विफलमेव। प्रत्युत करणवैकल्ये पूजावैकल्यात् अपराध्येव भवतीति भावः। कुत एतदित्यत आह। तव एषां प्रेष्याणां प्रेषयितुं योग्यानां विधेयानां उपरतिकृति उपरतिं समाप्तिं कुर्वति अत एव श्रान्तिमहति श्रमाधिक्यवति श्वास-प्रशम-समये चरमश्वासे एकेन त्वया। कथम् एकत्वमस्येति चेत्-सन्तु दारासुतादयः शतशो धन-भूषण-भट-दूता वा अन्ततः स्वयमेक एव अवशिष्यते।

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1. The commentator gives a quotation that varies from the *Māṇḍūkyopaniṣad kārikā*, 23 which reads:

   द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः।
   बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ।।

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तथा च **महदुक्तिः** – "सर्वे व्यर्थाः मरणसमये साम्ब एकस्सहायः" इति । ततश्च तत्समये तव किन्नु सुकरं, न किमपीत्यर्थः। अत्र स्मरारि-पूजाग्रहणं वैदिकप्राधान्य-दर्शनार्थं नित्य-काम्य-उभयार्थं च। उच्यते हि **जाबालैः** – "शिवलिङ्गं त्रिसन्ध्यं-अहरहः-अभ्यर्चयेत्, ध्यात्वा साम्बं मामेव"[2] इत्यादिना ।

ननु – "यद्द्वारे मत्तमातङ्गाः वायुवेगाः तुरङ्गमाः । पूर्णेन्दुवदना नार्यः शिवपूजाविधेः फलम् ।।" इति काम्यफलमेव दृश्यते। "ईश्वरात् ज्ञानमन्विच्छेत् मोक्षमिच्छेत् जनार्दनात्" इति स्मृतेः मोक्षप्रदः हरिः एव पूजनीयः इति चेत्,

नेति को वदेत्। वैदिकब्राह्मणानां वेदोदित-लिङ्गपूजनमेव मुख्यम्। तदधिकारसिद्धये विष्णवादि पूजाऽपि कार्य एव। उक्तं च **श्रीसूतेन (सूतसंहिता, यज्ञवैभवखण्ड. २३. १९-२०)** – "ओंकारस्य प्रसादेन विष्णोश्चैव प्रसादतः। रुद्र-आराधनवाञ्छा स्यात् तदाराधनतः पुनः।। ज्ञानमानन्दमद्वैतं परं ब्रह्माधिगच्छति। प्रसादादेव रुद्रस्य ज्ञानं मोक्षैकसाधनम्।।" इति। प्राक् श्रद्धा-भक्ति-समनुष्ठित-नानादेवतार्चनं शिवार्चन-कारणमेव। यथा लौकिकः तन्त्रम् अनुवर्तते, तान्त्रिको वा स्मृतिपथं, सोऽपि वेदमार्गं क्षेमाय अनुवर्तते। तथा वैदिकस्य अन्यपूजा अनावश्यकी।

अत एव **श्रीभगवत्पादाश्च (साधनापञ्चकम् , १)** – "वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः

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2. This is perhaps in line with *Śivapurāṇa* statement – शिवीभूय शिवं यजेत् ।

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काम्ये मतिस्त्यज्यताम् ।'' इत्यनेन वैदिकानां वेदोक्तलिङ्गमेव पूजनीयम् । ततश्च ''यद्द्वारे मत्तमातङ्गाः'' इति कामिनां पूजा-फलम् उक्तमपि मुखतो मोक्षदम् एव, शिवार्चनस्य नित्य-काम्य-नैमित्तिकत्वप्रसिद्धेः । मोक्षमिच्छेत् इति इच्छापदेन मुमुक्षुत्व-उदय एव उक्तः । तदनन्तरं ज्ञानं तु ईश्वरादेव अधिगच्छेत् इति स्पष्टमेव इति भावः ।। १ ।।

Com: The word '*ayi*' is a form of addressing an inferior person. (Here, the *cetas*). The state of brotherhood is enjoined to the mind for its concomittance (with the self, like a brother) in experiencing all conditions of pleasure and pain. Wherever the mind goes the self is led there. There is no other proof required, for a fact established by perception.

The mind is known as '*cetas*' as it propels the individual self. When the mind, refraining from actions merges in the *antaḥkaraṇa* (internal-organ), the self becomes Śiva-like. (Generally, self is the reflection of the non-truth and nothing else). It is said (*Māṇḍūkya- upaniṣad kārikā*, 23): "The non-cognisance of dream (of duality) is common to both – *prājña* and *turya* – the deep sleep and the fourth state respectively. *Prājña* is endowed with causal sleep and this does not exist in the fourth state".

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Thus when the mental functions cease, he will only be Śiva, Consciousness. It is stated in Malayācala Khaṇḍa – "*Citta* (mind) is Universe and it is verily Śiva". Thinking of obtaining the universal Bliss, the self seems to advise the mind, treating it like an younger brother who is wilful. The self says, that if the mind were to heed to the advice, it would enjoy happiness. The self adds – "Contemplate and consider the result, the Bliss of liberation, achieved by the worship of Lord Śiva (the enemy of Cupid), while the senses are agile''.

Amarakośa (III. 3. 54) defines '*karaṇa*' (sense) as that which is of utmost utility; that is, only when the senses of speech, perception and so on are capable of carrying out their functions. Cupid is known as *smara* as he influences, mutual thoughts in young men and women. Śiva being the enemy of Cupid, the benefit of his worship implies the removal of *kāma*, the result of the functioning of the sense organs.

Neither the worship nor contemplation of Śiva, will be fruitful when the senses are impaired. And the worship done with impaired senses may be harmful.

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At the exasperating condition of the last breath of the dear ones (sense organs), the mind on its own cannot do anything, if it had not been associated with the worship of the Lord, earlier. On the question of loneliness it can be said that there are hundreds of wife, sons, wealth, ornaments, soldiers, messengers and so on; ultimately the self remains alone.

Also in the words of great men:- " Lord Śiva (Sāmba) alone is the companion at the time of death and none else''. Reference to worship of Śiva here is to highlight allegience to Vedic path and also to fulfil the necessity of daily and volitional worship and the combination of both. It is said by Jābālas – "Contemplating on oneself as Lord Śiva, the self should worship Śivaliṅga thrice a day."

Objection: The benefits or the fruits of the worship of Śiva are said to be of inferior nature as it grants the desires for majestic elephants, speedy horses and beautiful damsels. According to the Smṛti statement: "One can seek knowledge from Īśvara and liberation from Janārdana". So, is it not proper to worship Lord Hari to get liberation?

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Reply: Who denies it? The worship of Śivaliṅga as per Vedic injunctions alone is important to the aspirants who adhere to Vedas. In order to qualify oneself (to do the Śivapūjā) worship of Viṣṇu and others are necessary activities. As Sūta says (*Sūtasamhitā*, Jñānavaibhavakhaṇḍa, 23. 19-20) – "By the grace of Omkāra and also by the grace of Viṣṇu, a desire to adore Rudra will ensue; then again by worshipping Rudra, he (the worshipper) realises the ultimate non-dual *Brahman* of the form of Consciousness, Bliss. Only through the grace of Rudra, the knowledge becomes the means to liberation." Initial worship of various divinities with faith and devotion is only for the sake of worshipping Śiva. Just as a common man follows the Tantra, or the Tāntrika following the path enunciated by Smṛtis, the worshipper too follows Vedic path for the sake of (his own) well being. Hence, there is no need for a person adhering to Vedic principles, to perform worship of other divinities.

Śrī Bhagavatpāda also says (*Sādhanāpañcaka*, 1) – "One should study Vedas everyday and adhere to the performance of rituals stated therein; through that, the

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worship of Īśvara should be done and the desire towards material things should be eschewed". Hence, the worship of Śivaliṅga as enunciated in Vedas alone is enjoined on the aspirants. Therefore, though it is explicitly stated that one may obtain benefits such as the presence of lofty elephants, it implies liberation, as the worship of Śiva is known to be at the same time, – obligatory, volitional and occasional. In the statement 'one should desire liberation', the dawn of desire to get liberation alone is suggested. Hence it is clear that the knowledge subsequent to the desire and instrument of liberation must be sought only from Īśvara. (1)

अवतारिका ।। ननु शिवार्चनफलं कृतधियां मोक्ष एव इत्युक्तप्रायमेव । तत् न इदानीम् उचितम् । कौमार-यौवनावस्थासु सुखं विषयान् भुक्त्वा अन्ततो भजाम इति चेत् न इत्याह ।

Prelude: It is a foregone conclusion that the fruit of the worship of Śiva is the liberation for prudent people. It is not necessary now. Can we not worship Him in the end after enjoying pleasures of material world in the stages of boyhood, youthhood, etc.? The answer is –

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अतिस्थेमस्फीतानपि शिखरिणः पश्य चलितान्
कियन्तं वा कालं किसलयमृदु स्थास्यति वपुः ।
असारेऽस्मिन् पूजामपि हृदय शम्भोः न कुरुषे
कदेदृक् ते लभ्यं कथय जड तन्त्रोपकरणम् ।। 2 ।।

हृदय *O mind!* पश्य *see* शिखरिणः *the mountains* अतिस्थेमस्फीतान् अपि *though excessively strong and bright* चलितान् *are shaken;* कियन्तं वा कालं *how long* स्थास्यति वपुः *shall the body remain* किसलयमृदु *soft like a sprout;* अस्मिन् *in this* असारे *worthless life* न कुरुषे *if you do not perform* पूजामपि *even the worship* शंभोः *of Śambhu,* जड *O dullard,* कथय *speak out –* कदा *when* ईदृक् *this type of* तन्त्रोपकरणं *instrument of worship* लभ्यं ते *(would) be available to you?*

अतीति । स्थेम स्थिरभावः स्थैर्यम् इत्यर्थः । अत्यन्तं स्थेमतरा अतिस्थेमरूपाश्च ते स्फीताश्च अतिस्थेम–स्फीताः । "स्फातिवृद्धौ प्रथा ख्यातौ" इत्यमरः (३.२.९)। स्फातिस्फीतम् एकार्थकम् । अत्यन्त–स्थिर–स्थूलान् शिखरिणः कनकाचलमुखान् तैस्तैः हेतुभिः चलितान् पश्य । विन्ध्यः कुम्भसम्भवेन, वीरशरभेश्वरेण मेरुरपि, गुहेन क्रौञ्चः वज्रपाणिना अन्ये गिरयश्च क्षुण्णा दृश्यन्ते । पक्षच्छिन्न–गृध्रवृद्धवत् पतितान् पश्य ।

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योगशिखोपनिषदि – "आपदः क्षणमायान्ति क्षणमायान्ति संपदः । क्षणं जन्माथ मरणं सर्वं नश्वरमेव हि ।।"[3] "यः स्तनः पूर्वपीतस्तन्निपीड्य मुदमश्नुते । यस्माज्जातो भगात् पूर्वं तस्मिन्नेव भगे रमन् ।। एवं संसारचक्रेऽयं कूपचक्रे घटा इव ।।"[4] इति ।

महोपनिषदि (३. ३८, ४९, ५०) – "कालोऽयं सर्वसंहारी तेनाक्रान्तं जगत् त्रयम् ।। . . . शैला अपि विशीर्यन्ते शीर्यन्ते तारका अपि ।। . . . शुष्यन्त्यपि समुद्राश्च ध्रुवोऽप्यध्रुवजीवने ।" इति । सत्येवं ते किसलयमृदु वपुः । किञ्चित् चलतीति किसलयम् । षलगतौ । किसलयवत् मृदु इदं मानुष्यं वपुः कियन्तं कालं वा स्थास्यति ? क्षणमपि न स्थास्यतीति भावः ।

रे हृदय! हृदि अयं शरीर–अभिमानी जीवो मनो वा वर्तत इति हृदयम् । तन्निष्ठः तद्वाचकः । असारे अस्मिन् संसारे, शम्भोः पूजां न कुरुषे । संसार–क्लेशात् पुनः क्लेशाप्तये च विस्मृतवानसि इत्यर्थः । [5]"हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ।।" इति । [6]"न जातु कामः कामानाम् उपभोगेन शाम्यति ।" इति पुनः पुनः भोगानेव भुक्त्वा काकवत् चरसि इति भावः ।

भवतु अस्मिन् जन्मनि भोगानेव भुञ्जामि । पश्चात् जन्मसु सर्वोपकरणानि शिवाराधने उपयोक्ष्ये इति मतिश्चेत् , हे जड! ते कदा वा ईदृक् तन्त्रोपकरणं लभ्यम् अन्यशरीरग्रहणे । विचारय मनसा । त्वं वा कथय ।

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3. *Mahopaniṣad*, III. 53; not found in any edited text of *Yogaśikhopaniṣad*.
4. *Yogatattvopaniṣad* 131cd, 132ab, 133cd.
5,6. *Mahābhārata*, Ādiparva, 75. 50. Here the order of the lines is interchanged.

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अत्र जडत्वकथनस्य अयमर्थः। शाद्वलप्रदेशे तूर्ष्णीं रोमन्थकृत् अनड्वानिवास्से इति भावः। मानवादन्यदेहेषु एतावत् करणानां उपकृतिः न भवेत् इत्यभिप्रायः। पत्रपुष्पाहरण–गन्धघर्षण–श्रीरुद्रपठन–शिवध्यानादेः अन्यदेहेषु अनुपयोगात् इदानीमेव स्वतन्त्रकरण–पौष्कल्यात् शम्भुं समर्चय इति भावः ॥२॥

Sthema-sthirabhāva denotes stability and being excessively firm. *Amarakośa* (III. 2. 9), states that *sphāti* connotes increase, popularity, fame, etc. *Sphāti* and *sphīta* are synonymous. The firm and excessively stout mountains such as the Meru were shaken due to various reasons. Vindhyas by sage Agastya; Meru by the powerful Śarabheśvara; Krauñca by Guha (Subrahmaṇya) and other mountains had been struck by Indra. All of them had fallen like the falcons whose wings got clipped.

It is said in *Yogaśikhopanisad*: "Mishaps ensue in a moment; wealth accrues in a moment; life is momentary, similarly is death momentary and all indeed are momentary; like the pot in the well does one get stuck in the *samsāra cakra*".

Also in *Mahopaniṣad* (it is said) (III. 38cd, 49cd-50ab): "The 'time' devours everything and it pervades

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the three worlds. Mountains crumble; so do the stars. In this non-eternal world even the deep oceans become dry." Such being the case, how long shall this tender human body remain? Life is momentary.

The mind is addressed as *hṛdaya* here, because the soul or mind governing the body resides in it. The word connotes the indwelling soul and the seat. In this worthless world, it looks as though the mind seems to forget the worship of the Lord due to the miseries of worldly life which in turn results in subsequent births and deaths. It is said:- "It (desire of pleasure) grows more like the fire by (the addition of) ghee". Also, "as the desire never gets satiated by experience," the mind, experiencing the pleasures again and again, behaves more like a crow.

If the mind were to think that it will enjoy pleasures in this life and then put all the necessary faculties into practice in the worship of Lord Śiva in subsequent births, then it is foolhardy. What guarantee is there for such opportunities in the coming births ?

The *cetas* that thinks like this is considered a *jaḍa* (stupid) because it behaves like an ox ruminating

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in the grassy region. For, the compliance or utility of sense organs in fetching flowers, preparing sandal paste, reciting the *Śrīrudra mantra* and meditation on Lord Śiva etc., are not possible in the births other than the human. So, it becomes clear that *cetas* should worship Lord Śambhu now, in this birth, when everything is available at one's disposal. (2)

अवतारिका।। सुखं-ईप्सया शिवं विस्मृत्य बान्धवान् एव आश्रित्य हतोऽस्मि इत्याह।

Prelude: The soul expresses its despair for the mind which relies entirely on sense organs anticipating favours and forgetting the worship of Śiva:

इदानीमत्यल्पेष्वयि हृदय कार्येष्वतिमहान्
इयान्व्यासङ्गस्ते न कलयसि येन स्मररिपुम्।
अतिक्रन्दद्बन्धुव्यसनजलधावार्तिसमये
कियानागन्ता ते शिव शिव हतोऽस्म्येव भवता।।३।।

अयि हृदय *O mind !* इदानीम् *now* अत्यल्पेषु कार्येषु *even in petty matters* इयान् *this much* व्यासङ्गः *attachment* ते *(happens) to you* येन *by which* न कलयसि *you do not consider meditating* स्मररिपुम् *on Lord Śiva*; अतिक्रन्दद् बन्धुव्यसनजलधौ *in the ocean*

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of grief of the extremely lamentable relatives (sense organs) **कियान् आगन्ता ते** *who will turn up (give solace) to you* **आर्तिसमये** *at the time of distress;* **शिव शिव** *Śiva, Śiva* **हतोऽस्मि** *I have been duped* **भवता** *by you (hṛdaya).*

इदानीम् इति। अयि हृदय अद्य अत्यल्पेषु कार्येषु अशन-शयन-व्यवहारादिषु तुच्छेषु कार्येषु। ते अतिमहान् कन्याविवाह-देवोत्सव-ब्रह्मसाक्षात्कारादि-समयवत् कृषीवल-बीजावाप-कलमलावनवत् च कच्छ-केशोपवीत-विस्रंसनमपि विस्मृत्य धावं धावं दारसुतादि-पोषणकार्येषु इयान् प्रत्यक्षदृष्ट एतावान् व्यासङ्गः। विशेषेण जन्मारभ्य आमरणं सङ्गः सक्तिः व्यासङ्गः आस्ते।

अनया वृत्त्या का हानिरित्यत आह। येन बन्धुनिष्ठव्यासङ्गेन स्मररिपुं त्रिलोकविजयिनोऽपि स्मरस्य रिपुं जेतारं मनसि भीत्या वापि किञ्चिदपि न कलयसि न ध्यायसीत्यर्थः। ननु इमे बान्धवाः मे अत्यन्तसहायिनः ततःतेषु स्निह्यामीति चेत् न। अरे चेतः श्रुणु। अतिक्रन्दद्बन्धु-व्यसनजलधौ अत्यन्तं क्रन्दन्तो बन्धवः। तेषां व्यसनमेव जलधिरिव जलधिः यस्मिन् सः तस्मिन्। आर्तिसमये अत्यन्तमनः पीडाकुलसमये ते कियानागन्ता। त्वदादृतेषु त्वत्पालितेषु कियान् कीदृक्भूतो जनः आगन्ता आगमिष्यति। न कोऽपि इत्यर्थः।

अरे हृदय! अन्तः तस्करेणेव स्थितेन भवता हतोऽस्मि एव। मत् अन्तकालेऽपि त्वद्-आनुकूल्य अभावे हतोऽस्म्येव इत्युक्तं युक्तमेव। अवसान-कालसम्भवन्-मृत्युबाधादि-भीत्या शिवशिवेत्युक्तम्।

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तथा च वार्तिकाचार्याः[7] "लोकेऽपि महतीं भीतिमापन्नाः शिवशासनाः। तूर्णं शिव-शिवेत्युच्चैः स्मरन्ति भयहारिणम् ।।" इति। "नदीतितीर्षया मूर्खो नक्रान्विश्वस्य पोतधीः। अवगाह्य समाश्लिष्य स सद्यः पञ्चतां गतः" इति न्यायेन दार-धनादि-बन्धूनेव शिवङ्करत्वेन विश्वसन् आमरणं तद्धितार्थे मनो-वाक्-शरीराणि वृथा जरयन्नेव भवता हतोऽस्मीति भावः। विषमालङ्कारः ।।३।।

The self further adds: "O mind! your deep attachment to all petty matters such as eating, sleeping, etc., is very obvious; you engross deeply, in the celebration of daughter's marriage or temple festivals, as if they are to be reckoned as the moment of self-realisation; and like the farmer getting engrossed in sowing, harvesting etc., you run from pillar to post in the acts of nourishing wife and children, unaware of even the slipping of dress or sacred thread and dishevelled tuft." Vyāsaṅga refers to excessive attachment from birth to death.

The consequence of this attitude is, the soul adds, that the mind does not think or meditate, even for moment, upon Lord Śiva, the conqueror of the all

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7. *Cf.* Śivānanda Yati's commentary on *Ātmārpaṇastuti* (v.8), Srimad Appaya Dīkṣitendra Granthavali Series 3, Secundrabad, 1980, p. 249.

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conquering Cupid. It adds: "you love your relatives as they favour you most, listen. When you are sunk in the ocean of grief none of them will come to your rescue"

"Further, O mind! I have been deserted by you – the in-dwelling robber, at the time of my last breath due to your unfavourable attitude. As the end approaches one fears the impending death and suffering; and so repeats the name of Lord Śiva."

The great Vārttikakāra says: "In this world those governed by Lord Śiva, gripped by the terrible fear (of death) loudly repeat the name of Lord Śiva who dispels fear." In accordance with the maxim about a fool who lost his life clinging on to a crocodile mistaking it to be a boat to cross the river, I have been toiling unnecessarily till my last breath for the welfare of my relatives believing them to be benefactors and have been cheated by you (mind)". The figure of speech is Viṣama. (3)

Note: Of the three varieties of Viṣamālaṅkāra given by Appayya Dīkṣita in his *Kuvalayānanda*, this *śloka* falls under the third category, i.e., when the undesired is obtained

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instead of the desired result – *aniṣṭasyāpi avāptiśca tadiṣṭārtha samudyamāt.* The soul has been attached to the realtives in the hope that they would be beneficial to him, which had proved to be false, in that, they could not help at the time of distress.

अवतारिका।। तव शास्त्रेषु कौशलदानेन क्रमान्मोक्षयिष्ये मा भीः इति वदसि चेत् पुनःपुनर्दुःखमेव दिशसि इत्याह ।

Prelude: The self tells the *cetas*: "If you assure that by providing the wisdom of scriptures you shall gradually release me, self (from bondage), you (*cetas*) bring in again and again only hardships". For,

अये चेतः शास्त्राण्यधिकमवगाढान्यपि मुधा
न यद्यासज्जेथाः पशुपतिपदाम्भोजभजने ।
तदित्थं भोक्तव्यं खलु पुनरपि प्रेत्य भुवने
महद्दुःखं वर्णग्रहणसमयोपक्रममिदम् ।।४।।

अये चेतः *O mind!* **मुधा** *in vain* **आसज्जेथाः** *do you involve deeply in* **शास्त्राणि** *scriptures* **अधिकमवगाढानि** *extremely difficult to comprehend;* **यदि न** *if not (involved)* **पशुपतिपदाम्भोजभजने** *in the worship of the feet of Lord Śiva,* **तत्** *then* **खलु** *indeed* **इत्थं भोक्तव्यं** *it is thus to be experienced* **पुनरपि** *(that) again* **प्रेत्य** *after*

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undergoing the tortures in the hell (depending on the nature of deeds) **इदं** *this* **वर्णग्रहणसमयोपक्रमं** *(the) commencement of the study of alphabets* **भुवने** *(again) in this mortal world* **महद्दुःखम्** *is very much painful.*

अये चेतः इति । रे मनः अधिकम् अवगाढानि सूक्ष्मत्वेन अगाध-हृद-निष्ठ-शुक्ति-काच-शकलानीव स्थितानि शास्त्राणि वात्स्यायनादि-वेदान्तपर्यन्तानि मुधा आसज्जेथाः वृथा रज्यसि इत्यर्थः । ननु शास्त्रज्ञान-अभावे शिवज्ञान-अभाव इति अभ्युपगन्तव्यम् । कुतः (**शाट्यायनी. उप.** ४) - "नावेदविन्मनुते तं बृहन्तम्" इति । शास्त्रयोनित्वात् शिवस्य विद्यातीर्थत्वात् च शास्त्रसाकल्यम् अपि अध्येतव्यम् इति चेन्न । शास्त्रस्य निरवधिकत्वात् मानुषायुषां अत्यल्पत्वात् परमेश्वरम् ईशानं विना सर्वज्ञत्वस्य अन्यत्र अदर्शनाच्च सर्वशास्त्राभ्यासप्रयासः वृथा इत्यर्थः ।

"यत्सारभूतं तदुपासितव्यम्"[8] इति प्राचीनोक्तेः च । **मुक्तिकोपनिषदि** (१. २६) "माण्डूक्यमेकमेवालं मुमुक्षूणां विमुक्तये। तत्राप्यसिद्धं चेत् ज्ञानं दशोपनिषदः पठ । तत्राप्यसिद्धं चेत् ज्ञानं द्वात्रिंशोपनिषदः पठ ॥" इति श्रवणात् यावज्जीवं शास्त्राभ्यासः अनर्थकर एव । ततः मुधा इत्युक्तिः युक्ततरा ।

एवं सदा शास्त्राण्येव आसज्जेथाः 'यदि तदा तेन पशुपति-पदाम्भोज-भजने नासज्जेथाश्च' - यदि देहत्यागानन्तरं पशुपति-भजन-वैमुख्यात् पुनरपि

8. See *Subhāṣitaratna-bhāṇḍāgāra*, p. 173, v. 780:

अनेकशास्त्रं बहु वेदितव्यम् अल्पश्च कालो बहवश्च विघ्नाः।
यत्सारभूतं तदुपासितव्यं हंसो यथा क्षीरमिवाम्बुमध्यात् ॥

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प्रेत्य मुहुर्मुहुः प्रेतो भूत्वा नरकदुःखम् अनुभूय भुवम् अभ्येत्य पूर्ववासनया विद्याहेतुक-वर्णग्रहणस्य अक्षरावबोधस्य समये उपक्रमो यस्य तत्। इदं महद्दुःखम् इत्थंभूतं पूर्वजन्मवदेव भोक्तव्यं खलु।

श्रुतिः (**मुण्डकोपनिषद्**, २.२.५) - "तमेवैकं जानथ आत्मानम् अन्यावाचो विमुञ्चथ अमृतस्यैष सेतुः।" इति; (**बृहदारण्यकोपनिषद्**, ४.४.२१) "नानुद्ध्यायात् बहून् शब्दान्वाचो-विग्लापनं हि तत्।" इति। "वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा पदाम्भोजं शम्भोर्भज परमसौख्यं व्रज सुधीः।" (**शिवानन्दलहरी**, ६); "न हि न हि रक्षति डुकृञ् करणे ।" (**भजगोविन्दम्**, १) इति **भगवत्पादाः**। अतः सर्वतो विरज्य सदा पशुपति-पदाम्भोज-भजने एव रमस्व इति भावः।

ननु वस्तुज्ञानं विना भजनस्य अनवकाशात् चित्तमृगस्य बन्धनार्थं पशुपतिस्वरूपस्य विज्ञेयत्वात् के पशवः केः पाशाः कः पतिः इति चेत् उच्यते। "एषामीशो पशुपतिः पशूनां चतुष्पदामुत द्विपदाम्।" इति **श्रुत्या** चतुष्पदां गोगवय-अश्वमुख्यानाम् उत च अपि च द्विपदां चकारात् बहुपादानाम् अपादानां च एषां परिदृश्यमानानां सर्वेषां पशूनां पशुपतिः।

ईशः ईष्ट इति। पशुपतिः पशूनां पतिः इति वा। यथा दोहन-वहन-कर्षणादि-तत्तत्कर्मसु उपयुक्तान् विविधान् पशून् पाशेन बध्यमानान् स्ववशान् कृत्वा तृण-चणक-कुलुत्थ-यवाग्वादि-दानेन कश्चित् पाति, तथा अयमपि देवदेवः हरि-विधि-सुर-नरादि-सर्वान् पशूनपि स्वस्व-कर्मसु प्रवर्तयित्वा पशु-धन-सुत-स्वर्गादि-भोगान् दत्वा तेषु पति-पाश-पशुत्व-विचार-विचक्षणान् ज्ञानदानेन पाति इति पशुपतिः।

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श्रुत्यन्तरं (जाबाल्युपनिषत्[9]) च "कथं जीवास्सर्वे पशवः स कथं तत्पतिः इति। तमुवाच यथा तृणाशिनो विवेकहीनाः परप्रेष्याः कृष्यादि-कर्मसु विनियुक्ताः पुनः अतिदुःखभराः स्वस्वामि-बद्ध्यमाना गवादयः तथा इमे। सर्वज्ञ ईश्वरस्तेषां पतिः पशुपतिः ।।" इत्युक्तत्वात्।

भारते **कर्णपर्वणि** (२५. १९, २१) "पशुत्वं चैवेमे लोकास्सर्वे कल्प्यन्तु पीडिताः। पशूनाश्च पतिश्चाहं भविष्यामि सुरोत्तमाः ।। इति देवा वचस्श्रुत्वा देवदेवस्य शूलिनः। विषादमगमन् सर्वे पशुत्वं प्रति शङ्किताः ।।" इति।

शिवपुराणे (वायुसंहिता, उत्तरभाग, २. ११-१३) - "ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य शूलिनः। तेषां पतित्वात् देवेशश्शिवः पशुपतिःस्मृतः ।। मलमायादिभिः पाशैः स बध्नाति पशून् पतिः। स एव मोचकस्तेषां भक्त्या सम्यगुपासितः।।" इति।

तद्भजन-श्रद्धामेव मम संपादय इति भावः ।।४।।

The mind relishes in vain, the study of those texts of Vātsyāyana upto those (texts) on Vedānta, the meaning of which is intricate, subtle and deep like the shell, coral, etc., lying deep in the ocean. If it is said that, – the absence of scriptural knowledge is verily the absence of the knowledge pertaining to Śiva since it is stated in the scripture (*Śāṭyāyanīyopaniṣat*, 4):

9. *Īśādyaṣṭottaraśatopaniṣad*, Chowkhamba Vidyabhawan, Varanasi,1991, p. 547.

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"One who does not know the scriptures can not comprehend Him to be Omnipervasive" and Lord Śiva being the source of scriptures one should study the scriptures in their entirety, – it is not correct. Since the scriptures are vast and innumerable and the life span of humans being limited and also because there is no one Omniscient other than the Lord, adhering to the study of all scriptures will be of no use.

As the wisemen of yore say, one should seek the essence only. In the *Muktikopaniṣad* (I. 26), it is said: "*Māṇḍūkyopaniṣad* alone is enough for the seekers of liberation. If it does not fructify, then read the ten *Upaniṣads*. If there is failure in this attempt too in acquiring knowledge, read the thirty-two Upaniṣads." Hence, the life long pursuit of study for its own sake, is appropriately termed *mudhā*.

Thus, if one engrosses always in the study of scriptures and not inclined towards the worship of the lotus-feet of Lord Paśupati, then after the fall of the physical body and after going through other worlds and experiencing the tortures in the hell, he shall once again reach the Earth in accordance with prior impressions. The trouble or the laborious task of

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learning the syllables to acquire knowledge, has to be undergone again.

Śruti says (*Muṇḍaka*, II. 2. 5): "Know that Self alone; give up all other delibrations: This is the bridge (that enables one) towards immortality". Ācarya Śaṅkara says (*Śivānanda Laharī*, 6): "You strain the vocal chord in vain through dry logical debates; resort to the lotus feet of Lord Śambhu and experience the Ultimate Bliss" and (*Bhajagovindam*, 1) "the knowledge of verbal roots such as of the root '*ḍukṛñ*', will not help at the time of one's last breath." Hence, renouncing all, one should always engage in the worship of the lotus feet of Lord Paśupati.

It can be said that the occasion for meditation shall not arise in the absence of the knowledge pertaining to the object of meditation; also, if the form of Lord Paśupati is to be contemplated so as to control the restless mind, then the nature of *paśu*, *pāśas* and *pati* is to be understood. The scripture says : "Paśupati is the lord of *paśus* (beings/souls), quadrupeds and bipeds". This statement employs the words '*uta*' and '*ca*' which include cow, horse and all other

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quadrupeds and bipeds besides the other insects with many feet or without.

He is the Lord of all such beings as He governs them. Just as a person brings under his control the various cattle engaged in different activities such as carrying, ploughing and milching, by providing the fodder grass, pulses, etc., this Supreme Lord too engages Hari, Vidhi (Brahmā), gods, men and other *paśus* in their respective activities. He bestows on them the cattle, wealth, progeny and heavenly comforts. He protects those who are capable of enquiring into *pati*, *paśu* and *pāśa* by providing the knowledge. Thus, He is known as Paśupati.

Another scriptural statement reads (*Jābāli-upaniṣad*) : "How is it that all the souls are *paśus*? and how is He their Lord?" The reply is: "The cattle that eat grass are devoid of discrimination and being engaged by men in the act of ploughing etc., undergo hardships; they are bound to their owners. Similar are these (men). The omniscient God is their (*paśu*) *pati* (Lord of souls)."

In the Karṇaparva of *Mahābhārata* (25. 19, 21), it is found: " 'May all these living beings be *paśus*.

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O gods! I shall be the lord of the *paśus* (souls)'. All the gods, were grief-stricken on hearing the words of the Supreme Lord (Śūlin), assigning to them the *paśutva*."

In *Śivapurāṇa* (*Vāyusamhitā*, II. 2) it is said: "Commencing with Brahmā down to the plants, all are under the Lordship of Śiva. Hence He is known as Paśupati. This Lord binds the souls with the fetters *mala*, *māyā*, etc. On being worshipped, He alone redeems the souls from the fetters."

The self, citing all these, requests the *cetas*, to acquire faith in the worship of Him. (4)

अवतारिका।। ननु अद्यैव वैराग्यसंपादने सति अतिस्निग्ध-दार-पुत्रादि-सुखविषया दुर्लभा स्युः इति कृत्वा तदनुभव-अनन्तरं शिवं भजाम इति चेत् प्रतिशरीरम् अनुभूतार्थ-विषयेषु एव स्निह्यन् विस्मृत्य परमेश्वरं अधःपतितो भवसि इत्याह ।

Prelude: If the mind were to feel, that the pleasure and company of near and dear ones may become scarce if one develops detachment now, and because of that the worship of Śiva can be resorted to after experiencing these pleasures, the soul persists that later the mind will be ruined due to the lack of devotion to the Lord since it attaches itself with the same pleasures in every birth.

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क्रियन्तो नाभूवन् हृदय! परमप्रेमविषयाः
पुराजन्मस्वद्य क्व गतमिति जानासि किमु तान् ।
वृथा मोहं बन्धुष्वहितपरिणामं त्यज सखे
यदासेवादोषात् स्मरसि न कदाऽपि स्मररिपुम् ।।५ ।।

सखे हृदय *O mind! my friend !* पुराजन्मसु *in (your) previous births* कियन्तः *how many* परमप्रेमविषयाः *things very close to the heart* न अभूवन् *were not there?* जानासि किमु *Do you know* अद्य *today* तान् क्व गतं *where they are?* त्यज *Give up* वृथा मोहं *the vain infatuation* बन्धुषु *towards relatives* यदासेवादोषात् *due to the defect of the attachment of whom* न कदाऽपि स्मरसि *you do not ever think of* स्मररिपुम् *the foe of Cupid, viz., Lord Śiva*

कियन्त इति । अयि हृदय ! सखे! । स्वसमाना ख्यातिः यस्य स सखा भवति । सखेति । पुराजन्मसु सुर–नर–वानर–सूकरादि परिग्रहेषु निरवधिक–कल्पेषु परमप्रेमविषयाः रमणी–मणि–भूषणादिरूपाः कियन्तः कति वा नाभूवन् । बहवो विषयाः अनुभूता एवेति भावः । तान् प्रेमविषयान् अद्य जानासि किमु । तत्सर्वं क्व गतमिति पश्य परिचारय । उक्तं हि– "स्थाल्यां विपच्यमानानां यवादीनां यथैव हि । सुराणां च नराणां च तथोद्बाधः प्रवर्तनम् ।।" इति व्यासस्मरणात् अधरोत्तरं चक्रनेमिक्रमेण जन्मवतां तत्र तत्र नव–नवमिव प्रेमविषयाः मूढानां भवेयुरेव । सखे ! यदासेवादोषात् येषां बन्धूनां आसेवादोषात् आङ् अत्यन्तं सेवादोषात् स्मररिपुं कदापि न स्मरसि । अहितपरिणामं परिणामे

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अन्ततः अहितफलमेव यस्य भवति तं वृथा मोहं त्यज। सखेति संबोधनेन विनयः सूचितः।

ननु कथमावयोः सख्यं भवेत्; त्वं सर्वं त्यक्त्वा तूष्णीं भूतस्सन्नास्से। तथा मह्यं च उपदिशसि । अहं तु सदागतिरिव सर्वतस्सञ्चरिष्णुः मानावमाने विहाय बहिरेव वर्ते। अपि च सर्वोऽपि स्वभावं न विमोक्तुं क्षमते । यदि क्षमते स्वयमेव नश्येद् इति चेत्,

न। लोके दधिविषे ज्वरमरणकारणे अपि गारुडमन्त्र–अदृढसंयुते जडद्रव्ये अपि हितकरे यथा भवेतां तथा अभिज्ञस्त्वं निरपेक्षस्सखेति संबुद्धिः अनुनय–मात्रेण हितकरं भवसि इत्युक्तमित्यभिप्रायः ।। ५ ।।

Note: *Sakhā* is a friend who has the equal reputation or stature since the word is derived as – *sva samānā khyātiḥ, sakhā*. *Jīva* addresses mind as friend here. Modesty is denoted by the term *sakhe* in the verse.

(*Jīva* to mind): "O friend, in the innumerable previous births as humans or animals there might have been many things that were lovable to you and were relished by you. Do you remember them today? Where are they? Contemplate on this aspect. It is said by Vyāsa that, "just like the barley cooked in the pot, — the substance at the bottom would come up and the one at the top would go down in cooking — the birth of gods and men, go up and down." In this cyclic movement

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there would be many new things and experiences that are lovable and dear to those fools who undergo different births. O friend! by attaching yourself with the relatives you do not think of Lord Śiva (Smarāri). Give up your attachment towards the relatives as it would ultimately result in unpleasantness."

(Mind to *jīva*): "How could there be friendship between you and me? You remain quiet after giving up everything and you advise me to do so. Devoid of self-esteem or insult, I move about everywhere like the wind. Moreover no one is capable of eschewing his inherent nature. If so he himself will perish."

(*Jīva* to mind): "It is not so. In this world the toxic curd and poison, though cause fever and death, on being sanctified by the effective recitation of Gāruḍa mantra, turn beneficial. Similarly, wise that you are, you may, by this appeasement (of being addressed as 'friend'), become kind towards me." (5)

अवतारिका।। सख्युः चेतसः जाड्यमनूद्य पुनः बोधयति ।

Prelude: Referring to the inert (stupid) nature of the mind, the *jīva* again points out : –

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अमी चेत्पुत्राद्यास्तव भृशतरं प्रेमविषया
भविष्यन्तो न स्युः किमु जड तथा भाविजनने ।
सदैव त्वय्येवं समुपजनिताक्षत्रयहते
कदा शम्भोश्चिन्ता भवति भवभीतिप्रशमनी ।।६।।

जड *O dullard!* अमी चेत् *If these* पुत्राद्याः *sons and others* तव भृशतरं प्रेमविषया : *are the objects of your extreme attachment,* भाविजनने *in the next birth* न भविष्यन्तः स्युः *they do not appear;* किमु तथैव *is it not so?* एवं *Accordingly* सदा *always* समुपजनित अक्षत्रयहते *on the destruction of the three senses – speech, mind and body* त्वयि *in you* कदा भवति *when will occur* चिन्ता *the thought* शम्भोः *of Lord Śambhu* भवभीति-प्रशमनी *that quells the fear of the wordly life ?*

अमी इति । हे हृदय ! अमी अनुभूयमानाः पुत्राद्याः दार–सोदर–मुखाः तव भृशतरं अधिकं प्रेमविषयाः चेत् तथैव भाविजनने अपि ते भविष्यन्तो न स्युः न भवेयुः किमु । ते अपि त्वत्समानाः पशव एव ततश्च ते अपि श्व–सूकरादि–योनिषु अनारतं आगमिष्यन्ति मरिष्यन्ति च ।

एवं सदा प्रतिजननं समुपजनित–अक्षत्रयहते पुनः पुनस्सञ्जातानां अक्षाणां वाङ्मनःकायादीनां इन्द्रियाणां त्रयेण त्वयि निहते मारिते सति दुर्मार्गप्रेरणेन व्यथिते सति । कदा वा भवभीति–प्रशमनी भवाज्जननात् भीतिः भवभीतिः, तस्या अपि प्रशमनी–शम्भोश्चिन्ता भवति ।

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सर्वकारण-शम्भु-ध्यानमेव हि भवभय-निर्मूलन-क्षममिति श्रूयते। श्रुतिः (अथर्वशिखोपनिषत्)[10] - "सर्वैश्वर्यसंपन्नः सर्वेश्वरश्शम्भुः आकाशमध्ये ध्रुवं स्तब्ध्वा अधिकं क्षणमेकं क्रतुशतस्य अपि चतुस्सप्तत्या यत्फलं तदवाप्नोति।" इत्यादिना शिवध्यानमेव भवभयापहमिति विदित्वा पुत्रादिविषयस्नेहं त्यजेति भावः ॥६॥

"O dull mind! these kinsmen – son, wife, brother and so on – though are extremely dear to you, do they appear or take birth as such in their future births also? They would not be born in that same status of relationship as, they too, like you and other souls, would be born as dog, hog, etc., innumerable times, and die after experiencing the results of their virtue or vice.

Thus when the three senses – speech, mind and body – by which you are misled and thus led towards destruction, get destroyed on your expiry in every

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10. *Īśādyaṣṭottaraśatopaniṣad*, Chowkhamba Vidyabhawan, Varanasi, 1991, p. 159.

The translation of the term '*kratuśatasya api catussaptatyā*' as '174 sacrifices' is according to Upaniṣad Brahmendra's commentary. *Vide*, *Śaiva Upaniṣads*, Adyar Library and Research Centre, 1950, p. 19.

The *Upaniṣadām Samuccaya* (A.S.S. edn. no. 29, Pune, 1895) and *Upaniṣadsaṅgraha*, Pt. II (R.K. Math edn.) read merely क्रतशतस्यापि फलं . . . ।

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birth, where is the scope for you to think of the Lord? The thoughts on Lord Śambhu have the power to quell the fear of the cycle of birth and death.

It is said: "Indeed the meditation on Lord Śiva has the ability to uproot the fear of worldly life." Śruti (*Atharvaśikhā. Up.*) also says – "the all-endowed omnipotent Lord Śambhu, ever pervading the sky, bestows in a moment the fruit that can be acquired by performing 174 sacrifices." By such statements it is to be understood that meditation on Lord Śiva is the only means to drive away the fear of *samsāra*; hence the attachment towards children and others should be relinquished." (6)

अवतारिका।। अये हृदय ! पुत्रादि विषमविषय अशन–वसन–शयनादिषु आसज्य पुनःपुनःदुःखमेव अधिकम् आप्नोषि। ततः तेषु विषयेषु अद्यैव स्नेहं सन्त्यज इत्याह।

Prelude: "O mind! You experience only pain by excessively attaching yourself towards children, vicious sensual pleasures, food, abode, etc., again and again. Hence give up immediately the attachment towards material objects."

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अनापृच्छ्य ज्ञातीनवशरुदितोच्छून नयनान्
गतिः का नस्तातेत्यतिकरुणमग्रे विलुठितान् ।
अवश्यं गन्तव्यं खलु तदहितानामपि पुर-
स्तदद्यैव स्नेहं त्यज हृदय तेष्वर्च गिरिशम् ।।७।।

हृदय *O mind !* अनापृच्छ्य *without seeking permisssion* ज्ञातीन् *(from) relatives* – अवशरुदितः *who lament uncontrollably* उच्छून–नयनान् *(those) whose eyes have swollen,* अतिकरुणं *(who) miserably* अग्रे विलुठितान् *lament before (you)* इति *thus* " तातः *O father* का *what will be* नः गतिः *our state?"* अवश्यं *certainly* गन्तव्यं *one should depart* खलु *indeed* अहितानामपि पुरः *also in the presence of enemies* तद् *hence* त्यज *give up* स्नेहं *attachment* बन्धुषु *towards kinsmen* अद्यैव *today itself* अर्च गिरिशम् *(and) worship Giriśa (Lord Śiva).*

अनापृच्छ्येति। हृदय ! श्रृणु इदम् । अवश–रुदित–उच्छून–नयनान् अवशेन यद्रुदितं रोदनं तेन उच्छूनानि स्थूलानि नयनानि येषां तान् अनिर्गलं रोदनपरवशान् इत्यर्थः। 'हे तात नः का गतिः इतःपरम्' इति अतिकरुणं सदैन्यं यथा भवति तथा अग्रे पुरोभागे विलुठितान् ज्ञातीन् भ्रातृसुतादीन् एवंभूतानपि अनापृच्छ्यैव अननुज्ञाप्यैव इत्यर्थः। अहितानां शत्रूणां च पश्यतां सतां अवश्यं पारवश्येन गन्तव्यं खलु। कुत्रेति चेत् तत् केनापि न विज्ञाप्यते हि।

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शास्त्रेण एवम् अवगम्यते (**छान्दोग्य उप. ५.१०.७**) ''तद्य इह रमणीयचरणाः।'' इति श्रुतेः। स्वाचार-संपन्नाः किञ्चित् स्वर्गादिसुखम् अनुभूय सुरनरादिषु जायन्ते। दुराचारास्तु नरकदुःखम् अनुभूय श्व-सूकर-स्थावरादिषु जायन्त इति श्रूयते। तस्मात् बन्धुषु स्नेहं त्यज।

शिवार्चनादि-सदाचार-संपन्नानां सत्कुलेषु सुरनरादिषु, विस्मृतशिवाराधनानां अशिवानां श्वसूकरादियोनिषु स्थावरेषु वा पुनःपुनः जनिर्भवेत्। ''योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः। स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथा श्रुतम्।।'' (**कठोपनिषत्, २.५.७**) इति श्रुतेः।

सुखलेश-दुःखोत्तरं च अनुभूय स जन्तुः जायते म्रियते च। तस्मात् इदानीं कर्तव्यांशं ब्रुवे। तत् शृणु। बन्धुषु, बध्नन्ति आत्मानम् इति बन्धवः, तेषु स्नेहं त्यज। गिरिशम् अर्च। गिरौ कैलासे शेते वसति इति गिरिशः तम्। यद्वा। गिरि भक्तानां वाचि सकलविद्याप्रवचन-निग्रह-अनुग्रह-सामर्थ्य-प्रदानेन वसतिति तथोक्तम्। अर्च पूजयेत् इत्यर्थः।

तत्पूजनं अतिसौकर्यतया दृश्यते वायुसंहितायाम् (उत्तरभाग, २४, ६८) -''पाद्यादि-मुखवासान्तं अर्घ्यान्तं वापि सङ्कटे। पुष्पविक्षेपमात्रं वा कुर्यात् भक्त्या दिने दिने'' इति। पूजानन्तरमेव अम्बुपानादि कर्तव्यत्वाद् अवश्यं पूजनीयमेव इत्यर्थः। अनेन गिरिशार्चनेन जनि-मृति-भय-परिहारोपाय उपदिष्टः। अर्थात् शौच-स्नान-भूति-अक्षधारण सन्ध्याग्निहोत्र- अङ्गानि च उपदिष्टानि भवन्ति इति भावः ।।७।।

"O mind! listen to this. One departs to the other world unable to take leave of his loved ones – son, wife, brother and other kinsmen, even though they

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lament uncontrollably. When such is the case, should not one, under the control of some power, move away from the presence of (such) enemies? No one knows the destination – where one goes after death.

It is known through scriptures (*Chāndogya Up.* V. 10. 7) – "those who tread on the righteous path go to higher worlds and then take noble birth". It is also known that those endowed with good conduct enjoy the pleasures of heaven and then take birth among gods, men, etc; the wicked ones after undergoing tortures in the hell take birth among animals or in vegetable kingdom. Hence give up attachment towards relatives.

Those endowed with virtues, such as the worship of Lord Śiva are born in noble families are as gods and those impure souls who are unmindful of the worship of Lord Śiva are born again and again among animals as dog, hog or plants. *Kaṭhopaniṣad* says (II. 5. 7) – "Some souls enter the womb to have a body, others become plants – just according to their work and according to their *karma* and *upāsanā*." Experiencing pain and pleasure the creature takes birth and dies.

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The soul continues, "I shall advise you of what is to be done now. Listen – As the relatives bind (*badh*) a person, they are called *bandhavaḥ*; give up attachment towards them. Worship Lord Giriśa." He is termed so due to his dwelling in the *giri*, i.e., Kailāsa; or as He remains in the speech (*gīḥ*) of devotees granting them the mastery in all branches of learning and eloquence and the power to control and bless.

An easy way of worshipping Śiva is said in Vāyu samhitā (of *Śiva purāṇa*) thus (pt. II, 24. 68) : "One should do the *pūjā* starting with *pādya* upto the offering of betel leaves and nuts; or upto *arghya* in times of distress; or offer merely flowers with devotion everyday." Since even a sip of water is allowed only after the worship, it becomes imperative that one should perform *pūjā*. Through this worship of Lord Giriśa, the means to avoid the fear of birth and death is suggested. In other words, purity through bath, smearing with sacred ash, wearing the rosary beads, performing *sandhyā*, *agnihotra*, etc., are implied as instructed auxillaries. (7)

अवतारिका।। गिरिशम् अर्चयेद् इत्युक्तं; तद् अर्चनात् किं फलं लभ्यत इत्यत आह –

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Prelude: The worship of Giriśa has been narrated. The result of not worshipping the Lord is stated here:-

इदं सज्जीभूतं कृतमिदमिदं कार्यमधुने-
त्ययं व्यर्थारम्भस्तव बत मनश्शाम्यतु कदा ।
स खल्वागन्ता ते शिवभजनहीनस्य समय-
स्समुद्यन्निर्घोषज्वलदशनिपातप्रतिभयः ॥८॥

रे मनः *O mind!* **इदं** *this (collection of materials for the construction)* **सज्जीभूतं** *has been made ready;* **इदं** *this* **कृतं** *is done;* **इदं** *this* **कार्यम् अधुना** *is to be done now* – **इति** *thus (is)* **अयं तव व्यर्थारम्भः** *your vain commencement.* **बत** *Alas,* **कदा** *when (your activities)* **शाम्यतु** *will cease?* **शिवभजनहीनस्य ते** *To you who is bereft of the worship of Lord Śiva* **स खलु समयः** *(would not) that occasion* **समुद्यत्-निर्घोष-ज्वलत् अशनिपात-प्रतिभयः** *which threatens like the fall of the thunderous blazing thunderbolt* **आगन्ता** *arise.*

रे मनः! इदं दारु-शिला इष्टकादि गृहनिर्माणसाधनं सर्वं सज्जीभूतं सर्वसन्नाहः कृतप्राय एव। इदं मणिभूषणादिकं कृतं पर्याप्तम्। इदं वेद-शास्त्राभ्यासादिकं क्रमेण कार्यम्। एवमेतत्कृतप्रायम्। अधुना अयं परीक्ष्य कर्तव्यः इति यद्यत् त्वया सङ्कल्प्यते स सङ्कल्पः सर्वोऽपि व्यर्थारम्भ एव। न फलवान्। एवं सङ्कल्पितवतः तव मनः कदा वा शाम्यतु। भवतु एवमेव। शुभकाङ्क्षी स्याम् इति चेत् सदाशिवं भज। आहोस्वित् शिवभजनहीनस्य

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तव समुद्यतो निर्घोषाश्च ज्वलन्तश्च अशनयश्च ते तथोक्ताः– तेषां अशनीनां पातवत् प्रतिभयं यस्य स प्रसिद्धः समयः काल आगन्ता आगमिष्यति ।

"जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।" इति गीता (२. २०)। "सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ।" इति श्रुतेश्च (कठेपनिषत्, १. ६) । सर्वानुभवसिद्धः च अयमर्थः । एवंभूतस्य समयः कालः मृत्युः शतमृत्युभिः सह आगन्ता खलु ।

तस्मादिमं व्यर्थारम्भं सन्त्यज्य शम्भु–अर्चनमेव कार्यम् इत्यर्थे महाफलं च श्रूयते **स्कान्दे** – "असारे चात्र संसारे सारं देववरार्चनम् । एवं प्रलपतोऽत्युच्चैः ये न शृण्वन्ति मे वचः ।। संधुक्ष्यन्ते कृतान्तेन तदर्थं नरकाग्नयः । महादेवस्य पूजायाः पश्चात् भुक्तिविधिस्तथा ।। यदि पापेन भुञ्जीत स्वैरं तस्य न निष्कृतिः । त्वरितं जीवितं याति त्वरितं याति यौवनम् ।। त्वरितं व्याधिरभ्येति तस्मात्पूज्यस्सदाशिवः ।।" इत्यादि ।

"ब्रह्मणस्सृष्टिकर्तृत्वं विष्णोर्दानवमर्दनम् । स्वर्गाधिपत्यं इन्द्रस्य शिवपूजाविधेः फलम् ।। आयुश्श्रीकान्तिसौन्दर्यं बलं शौर्यं प्रवक्तृता । धर्ममोक्षौ च कामश्च सर्वं सिद्ध्येच्छिवार्चनात्" इति वचनैः शम्भुमेवार्चय इति भावः ।।८।।

"O mind! Generally people are engaged in many activities. For eg., they think. The materials – wood, stone slabs, bricks, etc., – required for the construction of the house are all ready. The ornaments that decorate are ready. Now remains the gradual study of scriptures; this work also, is almost complete: But whatever you

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propose to carry out hereafter is all in vain; it will not bear desired results. When will you (mind), who thus engage in continuous activity, be at peace? Let it be so. If you anticipate good tidings, then worship Lord Śiva. Or else, that dreadful time of (the fall of blazing, thunderous thunderbolt) death, evoking fear in you, would be there, anyway."

As the *Bhagavad Gītā* (II. 20) says – "Death is certain for one who is born and birth is certain for one who is dead"; and as the Śruti (*Kaṭha. Up.*, I. 6) says – "Man is cooked like crops and is born again like the crops"; this is a well-known fact. Such a time of death will arise in different ways.

Hence, refraining from this vain attempt one should engage in the propitiation of Lord Śambhu, the benefit of which is explained in *Skanda purāṇa* – "In this worthless life, beneficial is the worship of the best among gods – *viz.*, Lord Śiva. Those who do not pay heed to my words will be baked in the fire of hell by god of death – Yama. Hence the injunction for the worship of Lord Mahādeva and then to reap the benefits

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accordingly. If a person wilfully takes to sinful ways there is no redemption; his life ends fast; his youth passes fast; diseases afflict him fast; hence Lord Śiva is to be adored to avoid these undesired consequences mentioned above."

Also it is said – "Brahmā's ability to create beings – the creatorship, Viṣṇu's valour to slay the demons, Indra's lordship of the heavens are (stated to be) the benefits of the worship of Lord Śiva. Life, prosperity, lustre, beauty, strength (health), valour, eloquence, *dharma*, desire and liberation – all these will result from the worship of Lord Śiva". Therefore, one should worship Lord Śiva alone. (8)

अवतारिका।। एवं मदुपदिष्ट अर्थ-ग्रहणे तत्करणे च हेत्वन्तरमपि अस्ति इति तद्विशदयति-

Prelude: The *jīva* (self) explains another reason for adhering to these teachings –

त्वया गर्भे मातुर्यदिह चरितं चिन्तितमभू-
तदालोच्य स्वान्ते व्रज शिवमकार्ये त्यज रुचिम्।
गतो दूरं मूर्खः क इव खलु वित्तार्जनधिया
चरेस्स्वैरं त्यक्त्वा प्रभुवरमृणादानरसिकः ।।९।।

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इह *In this birth* गर्भे *in the womb* मातुः *of mother* यत् *whatever* चरितं *was done (in the previous births)* त्वया *by you* चिन्तितमभूत् *was thought of* स्वान्ते *within you;* आलोच्य *having thought (of)* तद् *that* व्रज *resort to* शिवं *Lord Śiva;* त्यज *give up* रुचिं *the desire* अकार्ये *in forbidden acts;* वित्तार्जनधिया *with a craving for the acquisition of money* चरेः *(you) roam about* स्वैरं खलु *voluntarily indeed* मूर्खः क इव *like an unknown fool* दूरं गतः *who had gone afar* ऋण-आदान-रसिकः *bent on borrowing* त्यक्त्वा प्रभुवरं *having given up the best of gods.*

रे मूढ ! त्वया मातुर्गर्भे माति परिमिनोति सुतं गर्भे इति माता तस्याः गर्भे जठरे इह जन्मभूमौ आचरितुं अनुष्ठातुं योग्यं प्राक् जन्मसु कृतं वा चरितं पुरा चिन्तितम् अभूत्। जननीजठरे मल-मूत्र-कफ-पित्त-रक्तादिपङ्किले औदरानलज्वालावलीढे रक्त-मांसज-कृमितोदे मातृभुक्तान्न-कटु-तिक्त-कषाय-दूषिते पार्श्वास्थि-क्रकच-पाते स्वकृतफलभूते एकान्तनरकवासे जरायु-पटभस्त्रिकाबन्धने सुचिर-दुःखानुभवसमये आर्तेन त्वया यद्यत् चिन्तितमभूत्। किमनेन चिन्तितमित्यत आह।

गर्भोपनिषदुक्तार्थः ज्ञानयोगखण्डे (सूतसंहिता, २.१०. २३-३०) - "नाना योनिसहस्राणि पुरा प्राप्तानि वै मया । आहारा विविधा भुक्ताः पीताश्च विविधा स्तनाः ।। जातश्चैव मृतश्चैव जन्म चैव पुनः पुनः । अहो दुःखोदधौ मग्नः न पश्यामि प्रतिक्रियाम् ।। यदि योन्याः प्रमुञ्चामि सांख्ययोगं

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समाश्रये ।। अशुभक्षयकर्तारं फलमुक्ति -प्रदायिनम् । यदि योन्याः प्रमुञ्चामि तं प्रपद्ये महेश्वरम् ।। अध्येष्येऽहं सदा वेदान् साङ्गान् शुश्रूषया गुरोः । यज्ञैर्दग्धमलो भूत्वा ज्ञात्वा संसारहेयताम् ।। वैराग्यातिशयेनैव मोक्षकामनया पुनः । निरस्य सर्वकर्माणि शान्तो भूत्वा जितेन्द्रियः ।। विरजानलजं भस्म गृहीत्वा वाग्निहोत्रजम् । अग्निरित्यादिभिष्षड्भिः मन्त्रैराथर्वणैः क्रमात् ।। विमृज्याङ्गानि मूर्धादि-चरणान्तानि सादरम् । समुद्धूल्य सदाचार्यं प्रणिपत्य आत्मविद्यया ।। संसारसागरं घोरं लङ्घयाम्यहमात्मनः । इत्थं गर्भगतस्स्मृत्वा योनियन्त्रप्रपीडनात् ।।" इति चिन्तितं यदभूत् तत्तदालोच्य स्वान्ते हृदयाकाश-मध्ये शिवं स्वप्रकाशं व्रज शरणं याहीत्यर्थः ।

"यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवति अत्र ब्रह्म समश्नुते ।।" इति (**कठोपनिषत् , २.६.१४**) श्रुत्या सर्वकाम-निरासपूर्वकत्वात् अमृतत्वस्य शिवप्राप्तिफलस्य ततो धन-दारादि-कामविषये रुचिं वान्ताशन इव त्यज दूरीकुरु इत्यर्थः । रे जड ! वित्तार्जनधिया सन्निहितं प्रभुवरं त्यक्त्वा ऋण-आदान-रसिकः दूरङ्गतो मूर्खः क इव स्वैरं चरेः । येन हृदयस्थितं परमप्रेमास्पदं वाञ्छाधिकप्रदम् आत्मेश्वरम् अपहाय दुःखजालमूलम् अतिभीकरं धनदारमुखदुर्विषयमेव प्रियं मत्वा धावं धावम् आमरणं दैन्यमेव भजसे ।

तत् मौढ्यालम्बनफलं हि, उक्तमालङ्कारिकैः - "त्वयि सति शिव दातरि अस्मदभ्यर्थितानां इतरमनुसरन्तो दर्शयन्तोऽर्थिमुद्राम् । चरमचरणघातैर्दुग्रहं दोग्धुकामाः करभमनुसरामः कामधेनौ स्थितायाम् ।।"[11] इति न्यायेन ।

"महान् प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः । सुनिर्मलामिमां शान्ति-मीशानो ज्योतिरव्ययः ।" (**श्वेताश्वतर उप. ३.१२**) इति ।। "निवृत्तेः

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सर्वदुःखाना-मीशानः प्रभुरव्ययः ।" (गौडपाद कारिका. १. १०) इति। "मनोमयः प्राणशरीरनेता प्रतिष्ठितः अन्ते हृदयं सन्निधाय ।।" इति (मुण्डक उप. २. २. ७) श्रुतिभिः । आत्मेश्वरस्य महाप्रभुत्वं सत्वप्रवर्तकत्वं सर्वविद्यासु ईशानत्वं त्वत्सान्निद्ध्यत्वादि-सकलकल्याणगुणोपेतत्वं च आस्ते । सति एवं 'त्वं शुनकवत् वृथा बहिश्चरसि। आत्मेश्वरमेव शरणं व्रज' इत्यर्थः ।। ९।।

Note: The term *mātā* in Sanskrit denotes a mother who bears the child in the womb.

O fool! While residing in your mother's womb, did you not think of the deeds worth carrying out in this birth, or those done in your previous births? You thought of the miserable condition – *viz.*, wrapped up in (your) mother's womb that is polluted by the quagmire of impurities – urine, phlegm, bile, blood, etc., sawed between the waist bones encircled by the flames of the digestive fire, pricked by the germs that are born of flesh and blood, for a long time – which you experienced in accordance with your deeds.

The *Jñāna-yogakhaṇḍa* (*Sūtasamhitā*, II. 10. 23-30) echoes such ideas presented in the *Garbhopaniṣad* — "Indeed there were thousands of

11. Refer *Kuvalayānanda* of Appayya Dīkṣita, Nirnaya Sagar Press, Bombay, 1947, p. 60.

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births had by me; varieties of food were eaten and many breasts suckled; born and deceased, by having birth again and again. Alas! sunk in the ocean of grief, I do not see a way out. When I come out of the womb, I shall study Sāṅkhya-yoga. I shall resort to the Supreme Lord who destroys inauspiciousness and bestows liberation as the result. When I am born, I shall resort to Lord Maheśvara. Always by attending on the preceptor I shall learn all the Vedas along with auxillary texts; with the impurities (impressions) burnt by the sacrifices and after realising the worthless nature of the worldly life I shall develop the sense of detachment with an intense desire for liberation, and having restraint over sense organs I shall set aside all activities and remain calm. I besmear the body with the sacred ash of the *Virajā homa* or *agnihotra*, with reverence from head to foot reciting the six *ātharvaṇa mantras* starting with '*agniriti bhasma*'. With the ash smeared and prostrating before the noble preceptor, I shall cross over the dreadful ocean of worldly life through the knowledge of Self (imparted by the preceptor). Thus thought over the difficulties of being entrapped in the womb." Thinking along these lines, the mind is advised to take refuge in

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the self-effulgent Lord Śiva residing in the space of (one's) heart.

According to the Śruti statement (*Kaṭha.*, II.6.14) – "When all the desires that dwell in the heart are destroyed the mortal becomes immortal; and he attains Brahman even here," attainment of immortality in the form of liberation shall ensue only through the rejection of all desires. Hence the desire towards wealth, wife, children, etc., should be set aside like vomitted food. O dullard! concentrating on the accumulation of wealth, even by borrowing, abstaining from the adoration of the Lord who is within proximity, you roam about like a fool without any restraint. Leaving the indwelling Lord residing in the heart, who is the abode of Supreme love and who grants more than what is desired, you run, till the last breath, after wealth, wife and other evil things that form a source of excessively dreadful sufferings. You indeed become pitiable.

This is the result of ignorance. It has been said by rhetoricians (*Kuvalayānanda*, p. 60) – "O Lord Śiva! When you, the giver, are very much present to grant the desired things to us, we go after others

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seeking favours; it is analagous to a person who with a desire to obtain milk, follows with difficulty a camel and is being kicked by its hind legs, while the wish-yielding celestial cow Kāmadhenu is verily present."

Śrutis also declare (*Śvetā. Up.*, III. 92): "He is the Supreme Lord who induces; who is pure Bliss; overlord, effulgent and indestructible"; (*Gauḍapāda kārikā*, 1. 10): "He is the Lord, the remover of all sufferings and without decay"; (*Muṇ. Up.*, 2. 2. 7): "Composed only of the mind He leads the body of vital air established in the inner part of heart."

The sovereignty, inducement of all beings, omniscience, ability to bestow tranquility, proximity and all auspicious qualities are present in the Lord (*Ātmā*). Such being the state you roam about in vain like a dog. Resort only to the Lord in your own self." (9)

अवतारिका।। रे मनः पुनः ते बुद्धिं वदामि इत्याह –

Prelude: The *jīva* reiterates thus: "O mind! I shall again give you good counsel thus" –

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अपथ्यादाहारादपि तव कियन्मानस भयं
मुहूर्तावस्थायि–ज्वर–जठर–भारादिकरणात्।
अमुष्मादश्रान्त–प्रवितत–भवव्याधि–जननात्
महेशे वैमुख्यात् किमिति न भयं किञ्चिदपि ते ।।१०।।

मानस *O mind* ! मुहूर्तावस्थायि–ज्वर–जठर–भारादिकरणात् *because of the momentary uneasiness caused by the morbid tumour in the abdomen,* कियत् भयं *how much fear* तव *arises in you,* अपथ्यात् आहारात् अपि *even from (consuming) unsuitable food! (Such being the case)* किमिति *how come* न किञ्चिदपि *not even an iota of* भयं *fear* ते *arises in you* अमुष्मात् *from this* अश्रान्त–प्रवितत–भव–व्याधि–जननात् *relentlessly expansive origin of the disease of wordly life* महेशे वैमुख्यात् *(that occurs) due to the indifference towards (the worship of) Lord Maheśa (Śiva)* ?

रे मानस ! मुहूर्तावस्थायि–ज्वर–जठरभारादिकरणात् मुहूर्तम् अत्यल्पकालं अवस्थायिनः शीतोष्णचातुर्थिकादि भेदभिन्ना ज्वराः मुहूर्तावस्थायिज्वराः तैः समुत्पन्नो जठरभारः जायते जन्तुजनिः अत्र इति जठरः। तस्मिन् जठरे मृत्पिण्डप्रक्षेपवत् घनीभवत् गुल्म–पाण्डु–शोफारूप–भारादिं करोति इति तस्मात् आदिशब्दात् पित्तरोगादिर्गृह्यते। सर्वनाडीनां सन्धिः नाभिजठरयोरिति रोगोत्पत्तिस्थानम् इति भावः। अपथ्यात् आहारात्। पन्था न भवतीति अपथम्। अपथे भवतीति अपथ्यम्।

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तथा हि, पथ्यापथ्यलक्षणं धन्वन्तरिशास्त्रगुणपाठे– "सर्वाणि तिक्तानि समीरणानि मधूनि सर्वाणि कफप्रदानि। अम्लानि सर्वाणि सपैत्यकानि पटोलमध्वाऽऽमलकं विना स्युः ॥", "पटोलपत्रं पित्तघ्नं तन्मूलं वातनाशनम्। तल्लता च त्रिदोषघ्नी तत्फलं श्लेष्मनाशनम् ॥" इति।

"कट्वम्ल–तिक्त–लवणोष्ण–हरीत–शाक–सौवीर–तैल–तिल–सर्षप–मद्य–मत्स्याः। आजावि–मांस–दधि–तक्र–कुलुत्थ–कोल–पिण्याक–हिंगु–लशुनाद्यम् अपथ्यमाहुः॥" इति आदिनाथ–रचित–**हठप्रदीपिकायाम्** (१.५९)। यच्चिकित्सा–शास्त्र–योगशास्त्र–विहितम्–एवाशन–भक्षणादिकं पथ्यं; तद्विपरीतम् अपथ्यमित्यर्थः।

आहरणम् आहारः। आङ्पूर्वो हृञ्हरणे इति धातुर्भोजने। एवंभूतात् आहारात् कियद्भयं तवास्ते। बहुभयम् अस्त्येव। एवंभूतस्य अपि तव अमुष्मात् इदम् अनिर्देशतः सर्वानुभवसिद्धिः सूच्यते। अश्रान्त–प्रवितत–भव–व्याधि–जननात्। महेशे वैमुख्यात्।

ईशत इति ईशाः नारायणादयः तेषामपि महान् ईशो यः सः महेशः। अत एवोक्तं (रघुवंशः, ३.४९)– "हरिर्यथैकः पुरुषोत्तमस्मृतो महेश्वरस्त्र्यंबक एव नापरः। तथा विदुर्मां मुनयश्शतक्रतुं द्वितीयगामी न किलैषशब्दः ॥" इति। तादृशे महेशे। श्रीमहेशध्यानपूजादि विषये। वैमुख्यात् किञ्चिदपि भयं किमिति न उदेति इत्यर्थः।

अयं भावः मुहूर्तावस्थायि–ज्वर–जठर–भारादि रोगकरणात् अपथ्याहारादपि नितरां बिभेषि भाविदुःखात्। तादृशस्य तव अविरत–भव–मृति–संसरणहेतोः शिवाराधन–वैमुख्यात् किञ्चिदपि भयं कुतः कारणात् न भवति इति भावः।

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विशेषोक्तिः अलङ्कारः ॥ १० ॥

"O mind! The temporary uneasiness in the abdomen is due to the morbid swelling of a gland or tumour caused by different types of fever. Since the tumour becomes solid like a ball of clay, it gives rise to the diseases caused by bile, like, the *gulma* (the enlargement of spleen or any gland) or jaundice or morbid swelling. The conglomeration of all veins is the place where navel and abdomen join together; it is said to be the place of the origin of diseases, due to *apathya* that is, diet which is not conducive for good health."

The enumeration of suitable and unsuitable food found in the text on *Guṇa* in the science of Āyurveda runs as follows: "All bitter/pungent food increase *vāta*; sweet dishes (increase) phlegm; and sour dishes are endowed with properties causing bile, save snake-guard, honey and goosebery." "The leaf of snake gourds (*paṭola*) removes bile; its (*paṭola*'s) root destroys *vāta*; the gourd fruit destroys phlegm and the creeper, the three humors causing ill-health".

In the *Haṭha* (*yoga*) *pradīpikā* (I. 59) of Ādinātha it is said: "Things that are bitter, sour, pungent, salty,

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hot, green vegetables (other than those ordained), sour gruel, sesame or mustard oil, sesamum, mustard, alcohol, fish, meat including that of the goat, ram, curd, buttermilk, horse-gram, the fruit of jujube, oil cakes, asafoetida and garlic, are unsuitable food." Consumption of food stipulated by the treatises on medicine and Yoga is healthy; others are unsuitable. "Indeed, scared are you in resorting to such *apathya* – food items! You, who is afraid of the unsuitable food causing momentary uneasiness or afflictions, do not have even an iota of fear from the untiring vast expanse of origin of diseases (cycle of birth and death); this occurs by neglecting the worship of Lord Maheśa."

The term Maheśa implies the lordship or sovereignity over other gods starting with Nārāyaṇa. Hence it is said (*Raghuvamśa*, III. 49): "Just as Hari is hailed as Puruṣottama (best among men), Lord Maheśvara is none other than Tryambaka. The sages know me as Indra, Śatakratu and thus the word 'Indra' does not refer to anyone other than myself." Are you not afraid of being negligent in the worship of such a glorious Lord Maheśvara?

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The purport of this discussion is – "You are afraid of impending afflictions due to the tumour or the morbid swelling of gland(s) in the abdomen which last for a short period and so you abstain from unsuitable food. But, how is it that you are not afraid of the negligence in the worship of Lord which is the means to cross the cycles of continuous births and deaths."

The figure of speech is Viśeṣokti in this verse. (10)

Note: *Jaṭhare* is so called as it serves as the place of origin for beings. Food is that which is procured. The root '*hṛ*' preceded by the prefix '*āṅ*' connotes food.

Viśeṣokti occurs when no effect is mentioned while the cause is clearly stated – *kārya-ajaniḥ viśeṣoktiḥ sati puṣkala kāraṇe*. In this verse the poet points out that though Lord Śiva is ready to bestow all bounties, the mind is not inclined to worship him and acquire the benefits.

अवतारिका।। अरे अवश अन्तःकरण ! एवं बहुधा प्रलपति मयि किञ्चिदपि न गृहीतवान् असि । स्वैरं सञ्चर । तन्मध्ये नित्यं सकृद्वा देवमुपास्व इत्याह ।

Prelude: The *jīva* continues: "O uncontrollable mind! Do whatever you wish as you do not pay heed even

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a little to my words as I blabber; in the midst of your daily activities, contemplate at least once on the Lord."

इयन्तं कालं ते नियत–सहवासेन–जनिता
किमीषन्नास्त्यन्तःकरण ! मयि सौहार्द–कणिका ।
यथेच्छं भ्रान्तस्त्वं विहर विषयारण्यकुहरे
भज श्रीपादाब्जं सकृदपि पुरारेरनुदिनम् ।।११।।

अन्तःकरण *O mind,* **किम्** *how come* **ईषत्** *even a little* **सौहार्द–कणिका** *tinge of good-heartedness* **इयन्तं कालं नियत–सहवासेन जनिता** *born of established companionship till now* **नास्ति** *is not (there)* **ते** *in you* **मयि** *towards me?* **विषयारण्यकुहरे** In the dense forest of material pleasures **त्वं भ्रान्तः** *(being) baffled (with pride), you* **विहर** *roam about* **यथेच्छम्** *as you wish.* **अनुदिनम्** *Every day* **सकृदपि** *atleast for once* **भज** *worship* **श्रीपादाब्जं** *the lotus feet* **पुरारेः** *of Lord Śiva (the foe of three cities).*

हे अन्तःकरण! इयन्तं कालं एतावत्कालं नियत–सहवासेन जनिता समुत्पादिता ते सौहार्द–कणिका मयि मद्विषये ईषदपि नास्त्येव किम्? रे पापान्तःकरण ! त्वयि चिरकृतस्नेहः परदेशद्विज–केरळीस्नेहवदद्य विफल एवासीत् ।

प्रसिद्धेयं हि लोकोक्तिः । केरळीमन्दिरे विप्रो दह्यमानेऽपि विज्वरः निर्याति भस्त्रीमादाय कृतताम्बूल भक्षण इति । अस्यायमर्थः । कश्चित् परदेशीयो

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द्विजः प्राक् प्रतिज्ञया केरल्याः कुचेलदानमात्रेण कौमारहरो भूत्वा सुचिरं तामनुभूय अन्ते वयसि चलिते सदने च अनलेन दह्यमाने स्वयं ताम्बूलं चर्वयन् तत् भस्त्रीमादाय मूर्खः कृतघ्नो वा यथा शपथादिकं विस्मृत्य सुखेन निर्गच्छेत्। तथा पापस्य तव विस्रम्भोऽपि विफल एवासीत्।

आपन्नेऽपि मयि अत्यन्तं चीर्णे चिरसंभृतस्य सौहार्दस्य कणिका ईषदपि नास्ति किम्। भवतु एवमेतत्। त्वमुक्तप्रकारेण भ्रान्तस्सन् विषयारण्यकुहरे यथेच्छं विहर। तदपि तन्मध्ये प्रतिदिनं पुरारेः श्रीपादाब्जं सकृदपि भज। सकृत्भजनेनापि पापक्षय–सत्संग–मोक्षेच्छा–देशिकलाभादि–क्रमात् मुक्तो भवेयम्।

"जीवसुखं मनोऽधीनम्" इति ब्रह्मविद्वचनं प्रसिद्धम्। "मन एव मनुष्याणां कारणं बन्ध–मोक्षयोः।" इति (**ब्रह्मबिन्दूपनिषत्, २**); "आत्मैवह्यात्मनो बन्धुरात्मैव रिपुरात्मनः। बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।।" (**भगवद्गीता, ६. ७**); "मनोवशे सर्वमिदं बभूव" इति वचनात्। त्वत् प्रसाद–एव प्रार्थ्यते इति भावः।। ११।।

"O mind! Do you not have towards me, even a tinge of good-heartedness, the result of our established companionship which has lasted till now. O wicked mind! the long association I have with you has become futile like the friendship of a traveller, who came out unhurt chewing the betel leaves and holding a leather bag, from the house on flames without worrying about the inmates.

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You do not show even a small degree of friendship towards me when I am in distress, inspite of our long cordial association. You, being deluded roam about freely in the forest of material pleasures. In the midst of (your) such activities, think of the lotus feet of Lord Purāri atleast once, everyday. Through the worship done even once, O (my) mind, I shall gradually be liberated — (the process is) destruction of sins, association with virtuous ones, desire for liberation and acquisition of a preceptor (respectively).

The popular statement of the realised souls runs: "the pleasure of individual self depends on mind". The *Śruti* also says: "Mind is the cause for bondage and release of men"; (*Brahmabindūpaniṣad*, 2): "this mind is truly the friend of oneself and this mind is also the enemy of oneself"; (*Bh. Gītā*, VI. 5): "The mind (the active part of our nature) is its own friend, who conquers himself by his self." The oft quoted statement also runs: " everything was under the control of mind". The idea is that – the co-operation of mind is sought by the *jīva* here. (11)

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अवतारिका।। रे मनः ! त्वत्प्रसादम् उद्दिश्य चिरं प्रतीक्षन्नपि शिवाराधन-विमुख एवास्म् । एवं स्वाराधके मयि कृतज्ञतया पुनरपि प्रसीद इत्याह ।

Prelude: The *jīva* pleads – "O mind! expecting your favour, I did not pay attention to the worship of Lord Śiva. Being obliged, show some consideration towards me who had been attending on you."

स्थितोऽस्मि त्वां पश्यन् चिरमहित एवं तव कृते
मदर्थासु स्थाणोर्हृदय परिचर्यासु विमुखः ।
इदानीन्निर्विण्णोऽस्म्यलमुपगतस्तेऽद्य समयो
यदात्मन्यप्यास्थां जहति सुहृदर्थे कृतविदः ।।१२।।

हृदय *O mind !* एवं *thus* चिरं *for a long time* स्थितोऽस्मि *I have remained* पश्यन् त्वां *looking at you* तव कृते *for your sake;* अहितः (*I have been*) *unfair* विमुखः (*and*) *unmindful of* परिचर्यासु *in the services* स्थाणोः *pertaining to Lord Śiva - the Sthāṇu* मदर्थासु *for my benefit:* इदानीं *Now* निर्विण्णोऽस्मि *I am perturbed*; अलं *enough;* अद्य *today* समयः *the time* उपगतः *has come* ते *for you* यत् *since* सुहृदर्थे *for the sake of friends* कृतविदः *the grateful people* जहति *give up* आस्थां *the consideration* आत्मन्यपि *even for themselves.*

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रे हृदय! एवं तव कृते त्वत्-हित उपदेशनिमित्तं मद्वशीकरणार्थे च त्वामेव चिरं पश्यन् त्वत्समयं प्रतीक्षन् मदर्थासु मत्प्रयोजनप्रधानासु स्थाणोः परिचर्यासु। अत्र शिवस्य स्थाणुशब्दप्रवृत्तौ हेतुरेवं विज्ञायते (**महानारायण उप.**, २) - "वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ।" इति परिपूर्णत्वम् अचञ्चलत्वं च द्योतयति। तदंशभूतस्य ब्रह्म-ललाटात् आविर्भूतस्य नीललोहित-रुद्रस्य विधेः सृष्टिबोधार्थं स्वयं सृष्टिरीतिं दर्शयित्वा तूष्णीं स्थाणुवत्तिष्ठति स्थाणुनाम आसीत् ।

तादृशस्य स्थाणोः एकतरस्य वा परिचर्या अपि उपासनम् इति। विविधासु उपासनासु। अत्र बहुवचनात् ध्यान-पूजा-नमस्कारादिः अवगम्यते। तथा च भगवत्पादाः (**शिवानन्दलहरी**, ८१)- "किञ्चित्कालमुमामहेश भवतः पादारविन्दार्चनैः किञ्चित् ध्यान-समाधिभिश्च नुतिभिः किञ्चित् कथा-आकर्णनैः। किञ्चित्किञ्चिदवेक्षणैश्च नतिभिः किञ्चिद्दिनेष्वीदृशो यः प्राप्नोति मुदं त्वदर्पितमना जीवन् स मुक्तः खलु ॥" इति।

एवंभूत-सपर्यासु विमुखः अत एव अहितः। हितं शिवानन्दसुखम् अस्य न भवतीत्यहितः। अहिते दुःखसंसारे इति वा स्थितोऽस्मि तिष्ठामि इत्यर्थः। यथा पश्वादिः स्वात्महितं विस्मृत्य आशरीरपातं परकार्यमेव कुरुते तथा आसम्।

उक्तं च **अनुभूतिप्रकाशे** (१३. २५६)- "स्वस्य तत्त्वमविज्ञाय यागहोमादिकर्मभिः। स्वतोऽन्य-देवताःपाति ह्यनड्वान्वाणिजं यथा ॥" इति वेदोदित-कर्मनिष्ठा अपि परिहास्यन्ते शास्त्रेण । किमुत इतर इत्यर्थः।

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अहं तु लौकिके एव त्वया नियुक्त आकृष्टः अतश्चेदानीं निर्विण्णः अस्मि निर्वेदं प्राप्तोऽस्मि। पाशितपक्षी सर्वतोऽपि उद्यम्य बन्धस्तम्भवत् पुनःपुनस्सर्वविषयेषु प्रवृत्तिकुण्ठनेन करणवैकल्येन च अलम् अतीव निर्विण्णोऽस्मि। यत्कृते एवं कालो मया नीतस्तस्य ते कृतज्ञस्य अद्य समयः प्रत्युपकारकालः समुपागतः।

ननु त्वत्सहायप्रवृत्तस्य प्रसन्नस्य मम स्वभावभूतस्य दुश्चरितस्य उच्छेदे स्वात्महानिरेव आपतेत् इति चेत् अस्तु नाम। पुराकृतविदः कृतज्ञा अळर्क-शिबि-जटायु-सौमित्रिमुखाः परार्थे क्लेशमनुभवन्तोऽपि स्वात्मनि आस्थां जहुः। पुनः अपकर्तर्यपि सुरसंघे महापाशुपतः श्रीमान् दधीचिमहर्षिः वृत्रवधार्थं स्वदेहं त्यक्त्वापि उपकृतवान् न किम्। तस्मात् सुचिरसमाराधितः कृतज्ञः त्वं मह्यं प्रसीद इति भावः ॥१२॥

"O mind! for your sake – for advising you and making you pay heed to my words – I have been waiting for long for the opportunity and so I disregarded those activities such as the worship of Lord *Sthāṇu* (Śiva) which would benefit me. Śiva's firmness and all pervasiveness are understood by the name *Sthāṇu*, in accordance with the Śruti statement (*Mahānārāyaṇa Up.*, 2) "all this is pervaded fully by that Puruṣa who stands still (without any movement) in the heavens like a tree." He is known as *sthāṇu* also, for having remained calm and immobile like a post after demonstrating the method of creation for the easy understanding of the

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creator – the Nīlalohita Rudra – who emanated from the forehead of Brahmā.[12]

Even a partial offering of service to Him is also a form of *upāsanā*. The plural form in the verse (*paricaryāsu*) implies *dhyāna* (invocation), *pūjā* (worship), *namaskāra* (salutation) and so on. Bhagavatpāda says on this (*Śivānandalaharī*, 81) — 'O Lord Umā Maheśa! Indeed he is liberated even when living in this world, who spends sometime in the worship of your lotus feet, some time in prayers, meditation and deep contemplation, listening to your stories, some time in visualising you; and thus having surrendered unto you, derives inexplicable Bliss, in a short span of time.'

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12. The idea of Lord Śiva, emanating as Nīlalohita Rudra from the face of Brahma, the creator and in turn instructing him on the procedure of creation is illustrated by Appayya Dīkṣita in his auto-commentary on *Brahmatarka-stava*, on *ślokas* 19 and 50. (Srimad Appaya Dīkṣitendra Granthāvali Series 3, pp. 121, 163). The *Kūrma purāṇa* text cited by Dīkṣita reads – भगवन् भूतभव्येश महादेवांबिकापते । त्वामेव पुत्रमिच्छामि त्वया वा सदृशं सुतम् ।। According to this prayer of Brahmā, Lord Śiva came out of his face, but started creating immortal Rudras similar to His own. On being dissuaded by Brahmā, Śiva, refrained from further creation and became a *sthāṇu* (static).

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The soul adds: "I have disregarded such a propitiation; hence I remain unbenefited. I am deprived of the divine Bliss or the joy of liberation which is the *hita* (benefit); hence I am *ahita*. In other words it means that I remain in the miserable life which is *ahita*. Just as the animals labour hard and work for their master with no consideration for their own welfare, I carried out activities only for your sake."

It is said in the *Anubhūti-prakāśa* (13. 256) – "Without realising the (in dwelling) Self, one adores through *yāga*, *homa* and other activities, the divinities other than the Self, like the ox obeying the trader." Thus scriptures mock even at the (group of) rituals enjoined by Vedas. What to talk of other actions?

"Having been dragged by you to get engaged in the material affairs, I am very much pained. Just as a bird with its feet tied by a string to a post has restricted flight, I am extremely worn out, due to the absence of free movement and fatigue caused by attachment to material pleasures. Being grateful as you are, it is now your turn to favour me, since I have all along been toiling for your sake.

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If you feel that the elimination of the inherent evil attitude (the *cetas*) (for my sake who is pleased in your company or association), will be detrimental to yourself (*cetas*), so be it. In the days of yore the compassionate Alarka, Śibi, Jaṭāyu, Saumitri (Lakṣmaṇa) and others disregarded their comforts and experienced trouble for the sake of others. Similarly, did not the great Sage Dadhīci, an ardent devotee of Lord Paśupati render great service even to the offending gods by offering his limb (spine) for the slaying of demon Vṛtra. Hence being obliged for the regard I held for you till now, be considerate towards me." (12)

अवतारिका।। कथं विषयसन्निधौ उपशान्तिं आयान्तु इन्द्रियाणि इति चेत् उपायं ते वक्ष्यामि इत्याह।

Prelude: If it is contended, 'how could the senses be controlled in the presence of objects', the strategy is –

अलभ्येष्वप्यर्थेष्वधिकचपलानक्षपृथुका–
नतृप्तानत्यर्थं सुचिरमनुवृत्तानपि तथा।
अशक्यं ते शम्भोर्भजनमनुरुध्यैवमशुची–
नुपेक्षैवोपायस्तव हृदय तेषामुपशमे ।।१३।।

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हृदय *O mind !* **अनुरुध्य** *conciliating* **तान् अक्षपृथुकान्** *those petty senses* **अर्थेषु अधिकचपलान्** *(which are) extremely desirous of objects* **अलभ्येषु अपि** *though very difficult to acquire,* **अतृप्तान्** *highly insatiable,* **तथापि** *even then* **सुचिरम्** *forever* **अनुवृत्तान्** *running after (material pleasures)* **एवम् अत्यर्थं अशुचीन्** *(and) thus excessively impure,* **शंभोः भजनम्** *the worship of Lord Śambhu* **अशक्यं ते** *becomes difficult to you;* **उपेक्षा एव उपायः***ignoring them (senses) is the only means* **तेषां उपशमे** *in overcoming them.*

अलभ्येष्विति। लब्धुम् अयोग्येषु राजमहिषि–अप्सरसंभोग–कुबेरधनादिषु अर्थेष्वपि। बालस्य चन्द्रबिंबमनोरथवत् अधिकचपलान् अत्यन्तं लोलमानसान्। नवनवमिव लब्ध्वापि अतृप्तान्। अत्यर्थं सुचिरम् अनुवृत्तानपि अशुचीन् अमङ्गलस्वभावान्। अक्षपृथुकान्। 'अक्षोव्याप्तावात्मनि च' इत्यमरः। अक्ष्णोति इति अक्षः। पृथुकः पृथुत्वात् पृथुकायति इति च पृथुकः। 'पृथुकौ चिपिटार्भकौ' इत्यमरः (२.५.३७)। अक्षा एव पृथुका। अक्षपृथुकाः तान्।

एवं अनुरुध्य अनुसृत्य ते शम्भोः भजनं कर्तुम् अशक्यम्। अपि च शिवभजनं तावत् दैवोपहतचित्तानां सुदुर्लभम् इति दृश्यते – ''बहुजन्मार्जितैः पुण्यैः शिवे भक्तिः प्रजायते। अनुग्रहात्तेन शंभोस्सुदृढो जायते नरः ।। ततो भीताः पलायन्ते विघ्नं हित्वा सुरेश्वराः। दोग्ध्री धेनुर्यथा नीता दुःखदा गृहमेधिनाम्।। तथैव ज्ञानवान् विप्रो देवानां दुःखदो भवेत्। त्रिदशास्तेन

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विघ्नन्ति प्रविष्टा हृदयं नृणाम् ।। ततो न जायते भक्तिः शिवे कस्यापि देहिनः ।।" इति ।

श्रुतिश्च (बृहदारण्यक उप., १. ८. १०) – "यथा ह वै बहवः पशवो मनुष्यं भुज्युः एवमेकैकशः पुरुषो देवान् भुनक्ति। एकैकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किं बहुषु। तस्मादेषां तन्नप्रियं यदेतन्मनुष्या विद्युः ।।" इति। तत एवंविध–विरोधिशतसङ्कुले करणसमाधाने, शिवभजनं करणवृत्त्युपेक्षणं चेति द्वयमेव उपाय इत्यर्थः ।।१३ ।।

The sense organs have the tendency to get attached towards the objects of pleasure which are not easily attainable such as – company of a queen or nymph, the wealth of Kubera and so on; like a child fascinated by the splendour of moon longs to grab it, the senses are extremely fickle; even after attaining them, they are not satisfied as if experiencing them for the first time. Though being chased forever the senses remain impure; they are called *akṣa* as they pervade the objects; they are also called '*pṛthukas*' – the young ones (*Amarakośa*, II. 5. 37).

The worship of Lord Śambhu will be difficult without conciliating the senses. Moreover worshipping Śiva becomes all the more difficult for those whose

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devotion is obstructed by gods, as the oft-quoted saying reads – "Devotion towards Śiva arises through the merits acquired in previous births; by the grace of the Lord (Śambhu), a person becomes strong; then the gods run away in fear refraining from causing obstacles. Just as the milk yielding cow causes anguish to the householder when she is being taken away (from him), the wise aspirant will be a cause of concern to gods. Hence the gods impede (the activities of men) by entering into their hearts; due to this none of the men has devotion towards Lord Śiva".

The scripture says (*Bṛhad. Up.*, I. 8.10) : "As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish. What should one say of many animals being carried away? Therefore it is not liked by them (gods) that men should know this." Thus in the situation, when a host of factors turning hostile, worship of Lord Śiva and the withdrawal of the senses are the only ways out of the maze. (13)

अवतारिका।। पुनः तदुपायमेव दर्शयति। इत्थं विविध–हितोपदेशेन मानसे मनागिव अभिमुखे सति प्रकारान्तरेण पुनः उपदिशति –

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Prelude: The *jīva* suggests the same method again. Having succeeded a little in making the *cetas* to be favourable in seeking emancipation, the *jīva* advises the same taking recourse to another method –

उपायं ते चेतः परमुपदिशामि स्मररिपोः
पदाम्भोजद्वन्द्वे परवशतया रज्यसि यतः ।
अवश्यं भोक्तव्यामनुदिनमतर्क्योपगमनां
दशामन्त्यामन्तस्सपदि गणयोपस्थिततराम् ।।१४।।

चेतः *O mind !* **उपदिशामि** *I shall advise* **परमुपायं** *another means* **ते** *to you*; **यतः** *since* **परवशतया** *being dependant on (the senses)* **अरज्यसि** *you do not attach (yourself)* **पदाम्भोजद्वन्द्वे** *to the pair of lotus feet* **स्मररिपोः** *of the foe of cupid – Lord Śiva.* **अनुदिनं** *Everyday* **अवश्यं** *certainly* **भोक्तव्यां (दशां)** *(suffering) has to be experienced*; *(and)* **अन्त्यां दशां** *the final plight* **अतर्क्योपगमनां** *(which) can not even be guessed* **उपस्थिततराम्** *is awaiting around the corner* – **गणय** *count on these* **सपदि** *at once* **अन्तः** *inside (the mind).*

रे चेतः ! परमन्यम् उपायम् उपदिशामि यतः स्मररिपोः पदाम्भोज–द्वन्द्वे परवशतया अस्वातन्त्र्येण अरज्यसि न स्निह्यसि । यतःउपायात् रज्यसि, रक्तो भवसि तादृशम् उपायम् उपदिशामि इति अर्थः साधीयानिति प्रतिभाति । तिङन्तेन नञ्समासः न खलु दृश्यते । तत एवम् अवश्यं भोक्तव्यां दुःखानु–

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भवात्मिकाम् । अनुदिनम् अहरहः । अतर्क्योपगमनां तर्कितं योग्यं तर्क्यं न तर्क्यमतर्क्यं क्रियाविशेषणं तथाभूतमुपगमनं यस्यास्सा ताम् । उपस्थिततरां अतिसमीप-देशस्थिताम् । अन्त्यां बाल्य-कौमार-तारुण्य-वार्द्धक्यपङ्क्त्यां पञ्चमावस्थारूपां दशाम् । अन्तः हृदये । सपदि शीघ्रं गणय चिन्तय । निश्चिनु इत्यर्थः ।। १४ ।।

"O mind! I shall advise another means to you, as you, being dependant on senses, do not relish in the worship of the pair of lotus feet of Lord Śiva by yourself." This statement, says the commentator, is to be interpreted as: 'I shall suggest to you the means by which you will become attached to the Lord.' "If you do not attach yourself to Lord Śiva, you have to face the consequences – the sufferings that you cannot even think of everyday. These are awaiting you at every moment. Moreover just think on the final moment that approaches fast." (14)

Note: *Paravaśatayārajyasi* – For this compound, the commentator offers his notes by splitting it as – *paravaśatayā* + *arajyasi* (which must have been in vogue during his days), by which one understands that 'being dependant (on sense organs) the mind is not attached to the Lord.' But, the commentator adds that, since a verb is not normally

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compounded with '*nañ*' he prefers to read it as *paravaśatayā* + *rajyasi* and interprets accordingly.

The commentator also points out the last state (*antyā daśā*) as the *pañcamāvasthā*; it also denotes death. The preceding four are – *bālya*, *kaumāra*, *tāruṇya* and *vārdhakya*

अवतारिका।। एवं गाढमुपदेशैः स्ववशीभूतं सखिवत् वत्सलं चेतः परमसुखसमृद्धिदं किञ्चिद्बह्वर्थं प्राप्त्याशया रहसि कथयति –

Prelude: Thus through extensive teachings bringing under control the affectionate mind, the soul, like a true friend, hopeful of achieving an object of immense value, says in secret –

चिरात् कश्चिद्व्याधः शिव इति वसत्यद्रिशिखरे
स मे मायी भूत्वा मतिमहरदद्धा सुखनिधिम्।
सः लग्नश्चेद्दैवात् क्वचन पथि पाशैः स्मृतिमयै-
स्सखे तं बध्नीयाः हृदय निभृतं दास्यति धनम् ।।१५।।

कश्चित् व्याधः *A certain hunter* शिव इति *by the name Śiva* चिरात् वसति *has been living for a long time* अद्रिशिखरे *on the peak of the mountain.* सः *He* मायी भूत्वा *having become a magician* अद्धा *truly* अहरत् *stole away* मे मतिं *my intellect* सुखनिधिं *the store house of well-being.* दैवात् *Fortunately* क्वचन पथि *somewhere in*

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the path **सः लग्नश्चेत्** *if He happens to cross you* **सखे हृदय** *O friend mind !* **बध्नीयाः तं** *bind him* **पाशैः** *with the fetters* **स्मृतिमयैः** *in the form of prayers;* **दास्यति** *He will bestow* **निभृतं धनम्** *bounteous riches.*

शिव इति शब्दात् 'तत् करोति' इति ण्यन्तात् अच्प्रत्यये 'णेरनिटि' इति (**पाणिनि. ६.४.५१**) णिलोपे च सति शिवनामनिष्पत्तिः द्रष्टव्या। अस्य शब्दस्य सर्वपावनत्वं श्रूयते –"अपि वा यश्चण्डालश्शिव इति वाचं वदेत् तेन सह भुञ्जीत तेन सह सम्भाषेत तेन सह सम्वसेत"।

"शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते ।" इति (**माण्डूक्य उप. ७**) साक्षात् ब्रह्मवाचकत्वम्। "नसन्नचासच्छिव एव केवल ।" इति पारिशेष्यत्वम्। "तेभ्यो विलक्षणस्साक्षी चिन्मात्रोऽहं सदाशिवः ।" इति "पाशबद्धो यदा जीवः पाशमुक्तस्सदाशिवः ।" इत्यादिश्रुतिशतैः (**स्कान्द उप. ७**) प्रशस्यते।

भारते[13] कर्णपर्वणि सर्वसमत्वादेव शिवत्वं प्रख्यापयति। "समा भवन्ति ते सर्वे दानवाश्चामराश्च ये। शिवोऽस्मि सर्वभूतानां शिवत्वं तेन मे स्मृतम्।।" इति। शिवेच्छूनां सर्वोपक्रमं शिवं करोतीति। "समेधयति यन्नित्यं सर्वार्थानामुपक्रमम्। शिवमिच्छन् मनुष्याणां तस्मादेष शिवस्मृतः ।।" इति।

वायुसंहितायां[14] – 'शिव'–शब्दस्य शिवशक्तिवाचकत्वं दृश्यते। "शं सुखं परमानन्दम् इकारः पुरुषः स्मृतः। वकारश्शक्तिरमृतं शिव इत्युच्यते बुधैः।।" इति।

13, 14. *Cf.* Śivānanda Yati's com. on *Atmārpaṇa Stuti* (v.14), Srimad Appayya Dīkṣitendra Granthavali Series 3, Secundrabad, 1980, p. 256.

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सर्वदाऽयं शब्दोऽत्यन्त–शोभनपदार्थेषु प्रवर्तते इति **नैघण्टुकाः** । "स्वःश्रेयसं शिवं भद्रं कल्याणं मङ्गलं शुभम् ।" (**अमरकोश**, १.४.२६); "शिवं मोक्षे च भद्रे च सलिले च शिवो हरे । शिवो बोधेऽपरोगे च हारे कीरे शिवं जले ।। शिवं भद्रं शिवःशंभुः शिवा गैरी शिवाह्वये।।" (**विश्वप्रकाशः**, १०–१) इति ।

श्रुतिः – "शिवा ऋतवस्सन्तु । शिवा ओषधयस्सन्तु। शिवा वनस्पतयस्सन्तु । अहोरात्रे शिवे स्याताम् । स्वस्ति शिवं कर्मास्तु ।।" इति ।

आपस्तम्बधर्मे (II. 4.24 ; II. 5.3 ; I. 31.23 ;) – "उत्तरतः शुचौ देशे रुद्राय निनयेत् एवं वास्तु शिवं भवति ।" इति ; "स्वाध्यायमधीत्य कामं गच्छेत् एवमुभयोः शिवं भवति ।" इति ; "न कुसृत्या ग्रामं प्रविशेत् । नमो रुद्राय वास्तोष्पतय इतीमां ऋचं जपेत् अन्यां वा रौद्रीं वास्तु शिवं भवति ।" इति मङ्गलादि–अर्थे शिववाचकत्वमुक्तम् ।

एवं पुराणान्तरेष्वपि शतशस्सन्ति । एवं शिवनामलक्ष्यभूतः जगति ईश्वर इति कश्चित् व्याधः। कश्चिदित्यनेन अनिर्वचनीय इत्यर्थः । व्यधयति जन्तूनिति व्याधः। सर्वप्रलये तमोगुणग्रहणेन रोदयितृत्वाद्रुद्रस्य व्याधत्वमुचितम्। शिवत्वं तु सार्वकालिकमेव । **मनाङ्गनः** क्लेशकरत्वमपि तमोगुणग्रहणस्य प्राणिनां सुचिरसुषुप्तिसुखदानायेति एतच्छिवपुराणे दृष्टान्तेन उच्यते । यथा (**शिवपुराण**, वायुसंहिता, पूर्वभाग, ३१.२८) "निदानज्ञस्य भिषजः रुग्णे हिंसां प्रयुञ्जतः । न किञ्चिदपि नैर्घृण्यं घृणैवात्र प्रयोजिका ।।" इति ।

स तु अद्रिशिखरे । जन्तून् उपजीवनीयत्वात् अद्यते इत्यद्रिः । तस्य शिखरं श्रीशैलशिखरं, तत्र वसति। मेरु–मन्दर–कैलास–अद्रिशिखरं वा ब्रह्मरन्ध्रं

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वा। किमतः। स मायावी विविधमायावान् भूत्वा सुखनिधिं सर्वाणि सुखानि अत्र निधीयन्त इति ताम्। मतिं स्वात्मानुषक्तयाऽहरत्। अचूचुरत्। अद्धा सत्यम्। सखे! दैवात् ईश्वरेच्छया क्वचन पथि क्रिया–उपासन–योग–ध्यानमार्गेषु कस्मिंश्चित् मार्गे स लग्नश्चेत्, त्वद्दृष्टिगोचरतां लब्धश्चेत्, स्मृतिमयैः पाशैः स्मृतिर्ध्यानं पाश्यन्त इति पाशाः तैस्त्वं बध्नीयाः। अयि हृदय तत् बन्धनेन तव किं फलमिति चेत् उच्यते । स पुनः निभृतं यथेष्टं धनं सर्वैश्वर्यं तुभ्यं दास्यति।

अद्रिशिखरम् इत्यस्य प्रमाणम्। ज्ञानयोगखण्डे (सूतसंहिता, २. ११. ५०–१) – ''श्रीपर्वतं– शिखास्थाने केदारं तु ललाटके। वाराणसी महाप्राज्ञ भ्रुवोर्घ्राणस्य मध्यमे ॥'' इत्युक्तत्वात् ब्रह्मरन्ध्रम् अद्रिशिखरमित्यर्थः। तस्मात्तत् तदन्वेषण प्रयत्ने एव जागरूको भव इति भावः॥१५॥

The term *Śiva* is derived in accordance with the meaning 'rendering auspicious' due to the addition of suffix '*ac*' in the form '*śivya*' which is *ṇyanta*. The elision of the suffix '*ṇic*' is resulted by the *sūtra* (*Pāṇini*, VI. 4. 51) – 'णेरनिट्'. The term *Śiva* implies total purity. As the Śruti says – "One can even eat in the company of a Caṇḍāla, converse with him or stay together with him if he utters the name of Śiva".

The term directly denotes the Ultimate Brahman. Vide, Śruti which says (*Māṇḍū. Up.* 7) – ' he non-dual, tranquil, Śiva is considered the fourth.' As the final

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reminded by the statement: "neither non-existent, nor existent, the pure Śiva alone remains." "I am the Sadāśiva the mere witness who is distinct from (all) others" (*Skāndopaniṣad*, 7), "when bound by fetters he is Jīva, but freed from fetters he is Sadāśiva" and such Śruti statements glorify Śiva.

In the Karṇaparva of *Mahābhārata*, the auspicious nature is highlighted – "Those gods and demons are equal; auspiciousness is an appellation of Me as I am uniform in my attitude towards all beings".He renders auspicious all endeavours of those who aspire for the same. It is said: ''He is known as Śiva, since He has a noble concern for the well-being of men to prosper in their endeavours".

In Vāyusamhitā (of *Śiva purāṇa*) the term Śiva is described as denoting '*Śiva-śakti*' – "The syllable '*śam*' refers to the Ultimate Bliss (*paramā-nanda*); '*i*' denotes the *puruṣa*; '*va*' denotes the *śakti*; thus Śiva is described as *amṛta* (eternal) by the wise."

Lexicographers have always used the term to denote most auspicious things. *Śvaśśreyasam*, *śivam*, *bhadram*, *kalyāṇam*, *maṅgalam*, *śubham* (*Amarakośa*,

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I. 4. 26); liberation, auspiciousness, water and divinity; knowledge, well-being, garland, parrot, and water; auspiciousness, Lord Śambhu and Śivā (goddess Gaurī) (*Viśvaprakāśa*, p. 163, v. 10-1).

Śruti also says – "May the seasons be auspicious; may the herbs be auspicious; may the plants and trees be auspicious; may the day and night be auspicious; may the *karma* be an auspicious one."

In the *Āpastamba Dharmasūtra* it is said – "one should carry the Vāstu towards north for honouring Rudra so that it (Vāstu) becomes Śiva." "After studying the Veda that is to be learnt one will obtain Śiva". "One should not stealthily enter the village; reciting the *ṛk* (*mantra*) – '*namo rudrāya vāstoṣpataye*' or any another *rudra mantra* should he enter, so that the Vāstu becomes Śiva." In this way there are hundreds of statements glorifying (the term) *Śiva*.

The Lord of the Universe denoted by the term Śiva is implied by the word '*kaścid*' in the phrase *kaścid-vyādhaḥ* (a certain hunter). The hunter is *vyādha* as he torments (*vyadhayati*) the beings. The appellation *vyādha* is appropriate for Rudra (Śiva) as He destroys

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everything during deluge. But the auspiciousness is eternal. His causing little annoyance to beings is also to bless them with the comfort of sleep for a long period, as the *Śiva purāṇa* (Vāyusamhitā, I.31.38) points out : "there is no cruelty in the case of a physician who knowing the cause of the disease, opts for surgery only with the noble thought of curing the sick."

The hunter (*vyādha*) lives on the peaks of a mountain. The mountain is called '*adri*' as it is resorted to by beings. It could either be the peak of Meru, Mandara or Kailāsa or even the *Brahmarandhra*. He, a *māyāvī* (a magician), adept in various tricks, has stolen away, indeed, the intellect – the repository of all comforts. (Hence, the *jīva* tells in secret to the *cetas*) "O friend! if by luck He crosses your path – (the path being) the practice of rituals, meditation or yoga – bind Him tightly by the rope of meditation (on Him). The benefit of binding Him is that, He would bestow all riches on you."

An authority from the *Jñānayogakhaṇḍa* (*Sūtasaṁhitā*, 2. 11. 50-1) is cited for the use of the

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term '*adriśikhara*' – "*Śrīparvata* is the *śikhāsthāna* (crown of the head); *Kedāra* is the forehead; *Vārāṇasi* is the point between the eyebrows and the tip of the nose".This indicates the *Brahmarandhra* at the *śikhara*. Hence, the *cetas* is advised to be very careful in the search for him. (15)

अवतारिका।। ननु स्मृतिपाशैः तं बन्धय इत्युक्तं, सा स्मृतिः संसारे एव पतति न हि शिवे; शिवाधीनकरणे क उपाय इत्यत आह –

Prelude: If it is said that inspite of the advice to bind the *vyādha* by the rope of meditation, one's concentration centres around only on the wordly life and not on Lord Śiva, it is questioned as to how one can bring the mind under the power of Lord Śiva. The reply is –

बहिस्त्वं वैय्यग्र्यं प्रकटय परं लौकिककृति–
ष्ववर्ज्यासु स्थैर्यं भज पशुपतेः पादभजने ।
विटेषु स्निह्यन्तीमिव बहिरसारैरभिनयै–
र्धने बद्धासङ्गां गणय धिषणे वारवनिताम् ।।१६।।

धिषणे *O intellect*! बहिः *externally* त्वं *you* प्रकटय *exhibit* परं वैय्यग्र्यं *extreme involvement* अवर्ज्यासु *in the indispensable* लौकिककृतिषु *empirical activities;* भज –

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(but internally) adopt **स्थैर्यं** *steadfasteness* **पादभजने** *in the worship of the feet* **पशुपतेः** *of Paśupati;* **गणय** *consider* **वारवनितां** *the courtesan* **बद्धासङ्गां** *(as) firmly attached* **धने** *to wealth;* **बहिः** *ostensibly (however)* **असारैः अभिनयैः** *by worthless gestures* **स्निह्यन्तीमिव** *(she poses to be) enamoured* **विटेषु** *of the libertine.*

अयि धिषणे बुद्धे। त्वं बहिः अवर्ज्यासु त्यक्तुम् अयोग्यासु अवश्यं कर्तव्यासु लौकिककृतिषु पशु-पुत्र-धनादि-पोषणरूपासु स्याल-सम्बन्धि-मुख-सस्नेह-सजग्धिक्रियासु वा, परं अधिकं वैयग्र्यं व्यग्रभावं श्रद्धाधिक्यम् इत्यर्थः, प्रकटय प्रकाशय। स्वार्थनिर्वहणाय वैपरित्यमङ्गीकार्यमिति भगवतापि उक्तं हि। (भगवद्गीता. ३.२६) "न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्। जोषयेत् सर्वकर्माणि विद्वान्युक्तस्समाचरेत्।।" इति। अपि च, पशुपतेः पादभजने अन्तःस्थैर्यं भज। कथमिव इत्यत आह-असारैः शृङ्गार-रसविहीनैः अभिनयैः हस्त-अपाङ्ग-गद्गदादि-चिह्नैः विटेषु कामुकेषु बहिः स्निह्यन्तीव स्थितासु। इवकारेण वस्तुतःस्नेहाभावोऽवगम्यते। पुनस्तस्याः कुत्र स्नेह इत्यत्र आह। धने बहुवित्तार्जने बद्धासङ्गां बद्धः आसङ्गः स्नेहः यया तां, वारवनितां, वारो जनसमूहस्तस्य वनिता साधारणी तां, गणय स्मर। तद्धृदयतात्पर्यं बहिः कृत्यं च पर्यालोचय इत्यर्थः ।।१६।।

"O intellect! In the empirical activities that are indispensable such as caring for the family members or in the activities such as eating etc., you exhibit extreme concern (externally). In fact, the Lord Himself

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has sanctioned such an attitude for one's own sustenance (*Bhagavad Gītā*, III. 26) – 'One should not unsettle the understanding of the ignorant, attached to action; the wise one, (himself) steadily acting, should engage (the ignorant) in all work.' Even then, you internally resort to the worship of Lord Paśupati with firm resolve." This is likened to a courtesan who, intent on earning huge wealth, pretends by her worthless gestures of limbs and speech, as if attached towards the libertines. Therefore, one has to analyse and understand the inner wishes and the external activities as different. (16)

अवतारिका।। एवं उक्तरीत्या षोडशपद्यैः प्रथमादि–तिथ्यात्मक–कलामयैः मानसमेव अनुनयेन समाधाय तस्मै विनीताय मानसाय–चिरकाङ्क्षित–सकल–श्रुतिसारसिद्ध–मोक्षप्रधानसाधन–महादेवध्यान– आनुकूल्यं कुरु इति तदर्थं धिषणां नमस्करोति ।

Prelude: Thus cajoling the mind in a bunch of 16 verses (like the number of digits of moon in the bright fortnight), the soul salutes the intellect for making the humbled mind favourable towards the worship of Lord Śiva that is considered by the Upaniṣads as necessary for obtaining the long cherished Liberation.

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महादेवध्यानान्मम शरणमन्यन्न कलये
भवग्राह–ग्रासोल्लसित–भववेगादधिभुवि ।
प्रसीद प्रागल्भ्यं तदिह परिगृह्याद्य महतो
भयात् त्रायस्वैनं भगवति नमस्तेऽस्तु धिषणे ।।१७।।

न कलये *I do not consider* **अधिभुवि** *on this earth* **अन्यत्** *any other* **शरणं** *(as) refuge* **महादेवध्यानात्** *than the meditation of Lord Śiva* **भवग्राह–ग्रासोल्लसित–भववेगात्** *since the powerful worldly life grabs one like a crocodile;* **तत् इह** *therefore, here* **प्रसीद** *be pleased;* **अद्य** *today* **प्रागल्भ्यं परिगृह्य** *taking courage* **त्रायस्व एनं** *kindly protect this (person)* **महतो भयात्** *from the great danger;* **भगवति धिषणे** *O goddess intellect* **नमः** *salutation* **अस्तु** *be* **ते** *to you.*

महादेव इति। भवग्राह–ग्रासोल्लसित–भववेगात् भव एव ग्राहो भवग्राहः तस्य ग्रासः कबलं भवग्राहग्रासः। उल्लसितश्चासौ भवस्य संसारस्य वेगः उल्लसितभववेगः। भवग्राहग्रासः उल्लसितभववेगः यस्य तत्।

महादेव–ध्यानात्। महांश्चासौ देवश्च महादेव इति महच्छब्दस्य वस्तुनः पूर्णत्वं प्रकाशते । श्रुतिः – "अथ कस्मादुच्यते महादेवः यस्सर्वान् भावान् परित्यज्य आत्मज्ञानयोगैश्वर्येऽति महति महीयते तस्मादुच्यते महादेव ।" इति। दिशं भित्वा सर्वान् लोकान् व्याप्नोति व्यापयतीति व्यापनाद्व्यापि महादेव इति च । शिवधर्मोपपुराणे – "धातुः महेति पूजायां महादेव इति स्मृत" इति।

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देवेषु अस्यैव महत्त्वात् एवंभूतस्य महादेवस्य ध्यानात् , ध्यै चिन्तायाम् इति धातोः । "तत्र प्रत्यैकतानता ध्यानम् ।" इति (**योगसूत्र. ३.२**) सूत्रात् च । विजातीय-प्रत्यय-अनन्तरित सजातीय-प्रत्यय-प्रवाहीकरणं ध्यानम् इत्युच्यते ।

ज्ञानयोगखण्डे (**सूतसंहिता, २.१९.१**) - ध्यानार्थं ध्येयस्वरूपम् उपदिशति -"आकाशे निर्मले शुद्धे भासमानं सुशीतलम् । सोममण्डलम् आपूर्णम् अचलं दृष्टिगोचरम् ।। ध्यात्वा मध्ये महादेवं परमानन्द-विग्रहम् । उमार्द्धदेहं वरदम् उत्पत्त्यादि विवर्जितम् ।।" इत्यादि ।

यज्ञवैभवखण्डे (**सूतसंहिता, ४. ९. २-४, ६**) ध्यानविधिरुच्यते- "परात्परतरं तत्त्वं ध्येयं मूर्त्यात्मनैव तु । न स्वरूपेण साक्षित्वात् आत्मत्वात् विषयित्वतः । भेदाभावाच्च भेदस्य भ्रमत्वादेव वस्तुतः । उमार्द्धविग्रहा शुक्ला चन्द्रार्द्धकृत-शेखरा ।। नीलग्रीवा त्रिणेत्रा च प्रसन्नवदना शुभा । वरदाभयहस्ता च विचित्रमकुटोज्वला । ध्येयाद्यन्तविनिर्मुक्ता या मूर्तिः श्रुतिदर्शिता ।।" इति ।

एवमथर्वशिखायाम् (३) - ब्रह्मविष्णुरुद्रादीनां पञ्चमहाभूतानाम् इन्द्रियाणां च शिवादुत्पत्तिं शिवस्यैव कारणत्वं चाभिधाय दहराकाशे "सर्वैश्वर्यसंपन्नश्शिव एको ध्येयः शिवङ्करः सर्वम् अन्यत् परित्यजेत् ।", इत्युक्तत्वात् शिवध्यानमेव शरणं मनसि कलये ।

ननु सर्वज्ञस्य दीक्षितचरणस्य परिमल-शिवतत्त्वविवेकादि-बहुग्रन्थकर्तुः शिवज्ञानिनः ज्ञानापेक्षां विना कथं ध्यानप्रवृत्तिः उदेति इति चेत् सैव ज्ञानस्य मूलमिति लोकोपकारार्थं ध्यानमेव पुरुषप्रयत्नसाध्यम् । ज्ञानं तु प्रसादेनैव फलति इत्युक्तम् ।

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तथा च **पराशरः** (१६. ७-३८)[15] -"साम्बमूर्तिस्त्रिणेत्रा या सा परस्य परात्मनः। साक्षान्मूर्तिरिति ज्ञानं नाल्पस्य तपसः फलम्।। वाक्यानुग्रहक-न्याय-परिशीलन लक्षणात्। मननाच्च तथैकाग्र्यात् निदिध्यासन-संज्ञितात्। भावने द्वे निवर्तेते निवृत्यैव तथानघ। ज्ञानस्य प्रतिबन्धश्च स्वयमेव विनश्यति। वाक्यलक्षणसामग्री प्रवृत्तिप्रभवस्य तु। वृत्तिज्ञानस्य शुद्धस्य चिदभिव्यक्तियोग्यता। योग्यता लक्षणे साक्षात् प्रसादे शाम्भवे शुभे। तीव्रे तीव्रतरे मन्दे सञ्जाते सति देहिनाम्। वृत्तेस्साक्षितया वृत्तिप्रागभावस्य च स्थितः। बुभुत्सायां तथाज्ञोऽस्मीत्याभात-अज्ञानवस्तुनः। असत्यालम्बनत्वेन सत्यस्सर्वजडस्य तु। साधकत्वेन चिद्रूपस्सदा प्रेमास्पदत्वतः। आनन्दरूपस्सर्वार्थ-साधकत्वेन हेतुना। सर्वसम्बन्धवत्वेन संपूर्णः शिवसंज्ञितः। स्वानुभूतिप्रसिद्धस्तु वृत्तौ सत्यां घृणानिधिः। बुभूत्सोः आत्मनः साक्षात् अभिव्यक्तो भवेत्स्वयम्।" इति।

मुक्तिखण्डे (**सूतसंहिता**, ३. ३. ३-४) - "आत्मनः परमा मुक्तिः ज्ञानादेव न कर्मणा। ज्ञानं वेदान्तवाक्यानां महातात्पर्यनिर्णयात्।। उत्पन्नायां मनोवृत्तौ महत्याममम्बुजेक्षण। अभिव्यक्तं भवेदेतत् ब्रह्मैवात्र विचारितम्।। अनेनैवात्मनो ज्ञानमात्मन्येव विलीयते।" इति। उत्पन्नायां मनोवृत्तौ इत्यत्र मूर्तामूर्त-शिवतत्त्व-ध्यान संस्कारादेव मनोवृत्तेः महत्वसम्भवात्। ज्ञानं प्राप्य स्वकण्ठाभरणवत्।

एवंभूत-महादेवध्यानात् मम अन्यच्छरणं गतिः अस्तीति अधिभुवि भूम्यां न कदापि कलये न कुर्वे इति परिसंख्याविधिः। एकस्य अनेकत्र प्राप्तस्यान्यतो निवृत्त्यर्थमेकत्र पुनर्वचनं परिसंख्याविधिरिति लक्षणात्।

15. The text cited here, is not in the same order as in the printed texts.

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ननु चेतो-हृदय-मानसादि-वाच्यम् अन्तःकरणं जडम् आत्मनः उपकरणं तक्ष्णो वास्यादिवत् भवति। तस्य एतस्य आदेश उपदेशादिविधिना विभीषिका-समाधानवचनेन हितोपदेशः कथम्। तस्य निग्रह एव कार्य इति चेत् न। आत्म-अन्तःकरणयोः न अत्यन्तभेदोऽस्ति।

तथा श्रुतिश्च (**तैत्तिरीय उप. १.६.१**) - "स एषोऽन्तर्हृदय आकाशः तस्मिन्नयं पुरुषो मनोमयः।" इति। "मनोमयप्राणशरीरनेता प्रतिष्ठितोऽन्ते हृदयं सन्निधाय" (**मुण्डकोपनिषत् २.२७**) इति च आत्ममनसोः एकाधिकरणवृत्तित्वात् यावति आत्मनः शक्तिः तावति अन्तःकरणस्यापि अस्ति। तथापि अधीरस्य राज्ञः सचिव-सेनाधिपवत् असमाहितान्तरङ्गस्य पुंसश्चित्ताधीनत्वं प्रसिद्धं हि। "भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति कान्यस्मिन् जाग्रति कतर एष देवः स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्ति।" (**प्रश्नोपनिषत् ४.१**) इति प्रश्नपञ्चकमुत्थाप्य रविमण्डल-मरीचिवत् "परे देवे मनसि एकीभवति। तेन तर्हि एषपुरुषो न श्रुणोति।" इत्यादि स्वापलक्षणमुदीर्य अथ प्राणाग्निहोत्रं च रूपकेणोदाहृत्य "मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति।" इति तस्यैव ब्रह्माप्तिं च ऊचे।

ततः समाहितमनस एव विष्णोः अपि परमपदस्य शिवस्वरूपस्य अवाप्तिः श्रूयते। **काठके** (२.१.१) - "पराञ्चि खानि व्यतृणत् स्वयम्भूः कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुः"॥ (**कठउप. २.१.११**) "मनसैवेदमाप्तव्यम् नेहनानास्ति॥" (**कठ उप. १.३.९**) "विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः। सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्॥"

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अस्याः श्रुतेरर्थश्च ब्रह्मणा स्वगीतायां प्रकाशितः (सूतसंहिता, ४. ११. २२-४) । "सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्।। पदं परममद्वैतं स शिवस्साम्बविग्रहः ।। रुद्रविष्णुप्रजेशानां अन्येषामपि देहिनाम्। ऋते साम्बं महादेवं किं भवेत् परमं पदम्" इति वचनैः सुचिरम् आत्म-अन्तःकरणयोः अन्योन्य-धर्माध्यासेन आत्मतत्त्व-विस्मरणात् लौकिकस्य शास्त्रज्ञस्यापि वा मनसश्च अस्वातन्त्र्यात् प्रथमं मनोवशीकरणमेव अन्तरङ्गसाधनमिति; एतावत् लोकोपकाराय तां धियमभ्यर्थयन् धिषणाम् नमस्करोति च ।

हे भगवति सर्वज्ञे ! धिषणे, धृष्णुवन्ति प्रगल्भं ते पुरुषा अनया इति तथोक्ता साभिप्रायविशेषणम् । इह मद्-आपदुद्धारण विषये प्रागल्भ्यं महद्धैर्यं परिगृह्य एनं मां महतः संसारभयात् त्रायस्व रक्ष। तदर्थमिदम् नमस्तेऽस्तु।।

एतावत् पर्यन्तं शिखरिणी वृत्तम् । "रसैरुद्रैः छिन्ना यमनसभलागः शिखरिणी" इति लक्षणात् ।।

The term '*grāha*' denotes 'crocodile'. The *samsāra* itself is described as a crocodile as it firmly grabs and devours its prey, the beings. The influence of the worldly life is brought out powerfully by the term *ullasita-bhava-vegāt*.

The appellation '*mahādeva*' denotes the supremacy of the Lord since the word '*mahat*' implies

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the omnipervasive nature of the Lord. The *Atharvaśira Upaniṣad* says – "Why is He known as Mahādeva? He is known as Mahādeva as He remains in the Supreme Self knowledge after giving up all *bhāvas*." "He is known as Mahādeva also for the reason that He pervades all the worlds cutting across directions. " In *Śivadharma upapurāṇa*, it is stated that the term '*mah*' is in the sense of adoration of Lord. So, '*mahādeva*' denotes one who is Supreme among the gods.

The term '*dhyāna*' is derived from the root *dhyai* (*cintāyām*). The *Yogasūtra* (III. 2) also says – "a continuous flow of thoughts is *dhyāna* (meditation)." In other words, continuous flow of thoughts uninterrupted by other factors is known as *dhyāna*.

The *Jñānayogakhaṇḍa* (II. 19. 1) describes the form of the object of meditation for the convenience of the aspirants – "Meditating on the brilliance that encircles the moon shining resplendently in the clear sky, conceive the image of Lord Mahādeva – the embodiment of Ultimate Bliss, the one who has offered half of His body to His consort Umā and the bestower

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of boons – in the midst of the moon's splendorous orbit."

The procedure of meditation in *Yajñavaibhava-khaṇḍa* is (IV. 9. 2-4, 6) – "The Supreme Principle is to be meditated in the embodied form, not in His essential nature; as He is witness-self, His form is imperceptible and being the *viṣayī* (subject). There is no difference whatsoever; if any, it is illusion in reality. The form devoid of beginning and end – as described in the scriptures, namely of *ardhanārī* – i.e. with His left part of the body appearing as Goddess Umā, having the digit of the moon in the crown, blue-necked, three-eyed, pleasing, auspicious, hand in the gesture of granting boons, bright with a marvellous crown – is to be meditated upon."

Similarly in the *Atharvaśikhā* (3), it is said that Brahmā, Viṣṇu, Rudra, the five principal elements and the senses originate from Lord Śiva who is the Source. It also points out that Lord Śiva endowed with all riches is the one to be meditated upon in the *daharākāśa* (space in the heart) and all other things are to be given up. Accordingly the meditation on Lord Śiva is the sole refuge.

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If it is questioned as to how the revered Dīkṣita (Appayya Dīkṣita), the author of *Parimala,* a commentary on *Kalpataru*, a super commentary on *Brahmasūtra bhāṣya* of Śrī Śaṅkara, *Śiva-tattvaviveka*, etc., quite aware of the principles about Īśvara, could justify the importance of the practice of meditation without the need for knowledge – the answer is given thus: Meditation is the basis for acquiring knowledge; moreover meditation is the process which can be achieved by human efforts. Knowledge (*jñāna*) however results through His Grace.

As Parāśara says (*Parāśaropa purāṇa*,16. 7-38) – "The knowledge of the Ultimate One, the Supreme Being, as the very form the three-eyed Sāmbaśiva (the Lord with Goddess) is the result of immeasurable merits. Through the analysis and study of various (scriptual) statements, and through the single-pointed meditation denoted by the term *nididhyāsana*. O virtuous one, the two factors – *asambhāvanā* (lack of faith) and *viparītabhāvanā* (mis-conception) are removed. Then the impediment in the acquisition of knowledge vanishes by itself. The knowledge arising out of the analysis of scriptural statements is competent

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for the mainfestation of consciousness. The qualification of worthiness ensues by the benign grace of the Lord Śambhu for men with extreme, severe and mediocre aspiration. The consciousness is witness to the *vṛtti*, its prior non-existence, when there is craving to know, and when there is knowledge of ignorance: "I am ignorant", when the desire to know arises. The consciousness due to its nature of love, bliss denoted by the term Śiva is real even to all insentients. As He is omnipotent, self-effulgent and devoid of the notion of Jīva, Īśvara, the ocean of compassion will Himself manifest to the craving aspirant.

In the *Muktikhaṇḍa* (III. 3. 3-4) it is said: The ultimate release of the Self is only through knowledge and not by deed (*karma*); knowledge is the determination of the purport of Upaniṣads. On the significant rise of *vṛtti* (mental modification), O Lotus eyed one! the Brahman already enquired into, manifests." The adjective *mahatyām* for *manovṛttau* implies the prominence attached to the mental mode, because of the worship of Lord Śiva as – *mūrta* (*saguṇa*) and *amūrta* (*nirguṇa*). This knowledge is like an ornament on the neck.

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"There is nothing on the earth other than Lord Śiva worth resorting to, for refuge; hence I do not resort to anyone other than Lord Śiva." This expression is an instance of *Parisaṅkhyā vidhi*. "When a statement that has the scope of application in more than one context, is restated so as not to apply elsewhere, it is *Parisaṅkhyā vidhi*."

The inert *antaḥkaraṇa* denoted by such terms as *cetaḥ*, *hṛdaya*, *mānasa* and so on, merely functions like the chisel (instrument) of the carpenter. How can there be an advice through conciliatory and threatening process to such a one (the mind described earlier)? Hence it should only be controlled. It is not so. For, there is not much difference between Self and *antaḥkaraṇa*.

The Śruti says on this (*Taitt.Up.* I. 6.1) – "In the space that is in the heart, is the *Puruṣa* who is to be realised through knowledge." Also the *Muṇḍaka* passage (II. 2.7) says: "the Supreme Being, remaining in the form of mind and established in the body, activates the vital air (*prāṇa*)." The Self (*ātman*) and mind (*manas*) co-exist in the same substratum. In other

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words their powers are same. In spite of this, the Self (person) having no control over the mind becomes dependant on mind just like the timid King who depends on the strength of the minister and the commandering chief. *Praśnopaniṣad*, (IV. 1) raises the following five queries – "O revered Sir! what are those that repose in the *Puruṣa*? what are those that awake? who among them is the Effulgent seeing dreams? who enjoys happiness? and in which do all these things become established?" – The answer to all these five questions is this:- Just like the rays of the sun, all these become one in the mind. Having mentioned the characteristics of sleep due to which the person does not hear, (see, smell, taste, feel) and pointing out the function of *prāṇa* through the metaphor of *agnihotra*, finally concludes as the Upaniṣad states that the mind is verily the sacrificer and *udāna* is the desired fruit of the sacrifice in as much as it takes the sacrificer everyday to Brahman. Thus the Upaniṣad mentions reaching Brahman by the mind.

Besides this, it is also known that the attainment of the Ultimate state – the identity with Lord Śiva – is possible only for the one who has restrained his

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mind, referred to as Viṣṇu. As it is said in *Kaṭha Upaniṣad* (II. 1.1) – "The self-existant Lord created the senses that go outward (to know external things only). A rare person with a discriminative ability, desiring immortality turns his eyes inward (from external objects) and sees the in-dwelling Self." (*Kaṭha Upaniṣad*, II. 1. 11, I. 3.9): "This is to be known only by the pure mind and there is no difference whatever in this consciousness. The man who has as his charioteer, a discriminating intellect, and who has under control the reins, that is mind, reaches the end of the road; and that is the destination par excellence."

The import of this Upaniṣad has been brought out by Brahmā in his *Gītā* (*Sūtasamhitā*, 11. 22-4) as – "He attains the end of the road which is the Ultimate (place of), Viṣṇu. That place is the non-dual form of Lord Śiva. Who else other than Lord Mahādeva will be the Ultimate resort to the gods – Rudra, Viṣṇu and Brahmā – besides other embodied beings." Thus due to the absence of the knowledge of Self, due to mutual super-imposition of the Self and the mind over each other for a long period, as a

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layman or an erudite becomes dependant on mind, the control of mind becomes proximate means to self-realisation.

Hence with a compassion to uplift the mankind by suggesting the means to restrain the mind as an essential step, the soul requests the favour of the intellect through salutation. The term '*dhiṣaṇa*' is due to the feature of 'assertion' as people become 'assertive' by its possession and so the term is used with an intention here. Hence the soul says: "Here in the context of redeeming me, assertive as you are, save me from the grave danger of the cycle of birth and death. Salutation to you for the same purpose."

The metre upto this verse is Śikhariṇī, of which the definition runs: "रसैरुद्रै श्छिन्ना यमनसभलागः शिखरिणी"।।

Note : The metrical structure of each line with a break in the sixth and eleventh syllables is as follows:

यगण–मगण–नगण–सगण–भगण–लघु–गुरु

This is explained as SII-III-SSS-SSI-ISS-S-I. Here 'S' indicates long syllable and 'I' short syllable.

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बुद्धे सुखैकरसिकासि विवेकयुक्ता
सञ्चिन्तयस्यहह किं विषयानभिज्ञा ।
किं प्राप्तवत्यसि सुखं विषयानुषङ्गा-
दुःखं विना तदलमीश्वरमाश्रय त्वम् ॥१८॥[16]

बुद्धे *O Intellect !* त्वं *you are* विवेकयुक्ता *endowed with discrimination;* सुखैकरसिकासि *the only connoisseur of pleasures* अभिज्ञा *being well aware of (the vagaries of pleasures)* अहह *alas !* किं सञ्चिन्तयसि *(why) do you ponder over* विषयान् *the objects of senses;* किं सुखं प्राप्तवती असि *what joy did you get* विषयानुषङ्गात् *through the association with the materials of pleasures?* तदलं *therefore, enough of this.* विना दुःखं *Without worry* आश्रय ईश्वरम् *resort to Īśvara.*

O Intellect! though endowed with discrimination alas! you associate yourself only with materials of pleasures; why do you still hanker after them?; did you ever derive any joy from your association with material pleasures ? Enough of this; without worry resort to the feet of – the Īśvara.

॥ श्रीशिवमस्तु ॥

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16. No commentary is available on this verse. This *śloka* is in *Vasantatilakā* metre having 14 syllables in every quarter.

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मन्दशिवानन्दभिक्षुः मानसोल्लासदीपभृत्।
काश्यां किञ्चिद्विलप्यैवमास्ते तं मृगयन् शिवम्॥

"The mendicant Śivānanda of slow nature, holding the torch (lamp) for the joy of mind, remains in Kāśi searching for Śiva."

॥ श्रीशिवमस्तु॥

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